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SOWING AND REAPING



THE LIFE OF
T. REV. J. TUCKER
MISSIONARY





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THE LIFE OF THE REV. JOHN W. B. ALLEN.

BY J. W. B. ALLEN.





Sowing and Reaping.

THE LIFE
OF
THE REV. J. T. TUCKER,
MISSIONARY
OF THE CHURCH MISSIONARY SOCIETY
IN TINNEVELLY.

BY THE
REV. GEORGE PETTITT,
VICAR OF ST JUDE'S, BIRMINGHAM,
FORMERLY MISSIONARY IN SOUTH INDIA AND CEYLON.



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THE LIFE OF THE REV. J. T. TUCKER.

CHAPTER I.

PREPARATION FOR MISSIONARY WORK.

THE Saviour's command to "go and teach all nations," addressed to His disciples, and through them to the whole Christian Church, has often excited in the minds of persons hearing or reading it a desire to be themselves engaged in missionary enterprise. It has induced, and will yet induce, the question, "Ought I not literally to obey this command and go?" To solve such a question, information and advice are needful. These are not always attainable in the way of personal conference; and in such cases missionary biography may help to supply the want. It may, indeed, be doubly useful, both in exciting such an inquiry, and in satisfying it.

The following narrative of one, in whose mind such a desire sprang up, and whose steps were guided to a post of great usefulness in the field of foreign missions, is presented with such an object

in view. And if it should fall into the hands of any who doubt either the desirableness or the satisfactory results of Christian missions, it may be perused with advantage by them also, as presenting ample materials for the solution of such doubts.

Some time after the death of this excellent and successful missionary, a short account of his life and labours was published in the Church Missionary Society's *Intelligencer* for April 1866, of which advantage has been taken in this memoir. As his labours in the Tinnevely Mission had long been known to the Society's supporters, that brief sketch served to recall them to remembrance. Those, however, who, by personal acquaintance with him, were best qualified to appreciate his character, who had carefully watched his missionary career, and knew how rich a blessing had rested upon his work, have desired a more complete record, thinking it not only due to one so greatly honoured of God in that fruitful field of labour, but also likely to deepen general sympathy with the missionary cause. Happily there are materials for such a memoir; and if the compiler to whom their selection has been confided, as a fellow-labourer in the same mission, and as an attached friend, should not fail in his attempt, they cannot but prove interesting and useful. If little of the brilliant or romantic should be displayed, there will be no lack of the good and solid; and those who love to trace the footsteps of a gentle, steadfast, single-hearted servant of Christ, diligently and successfully labouring after his Master's

example for the conversion of souls, will not be disappointed here.

John Thomas Tucker, the subject of this memoir, was a native of Shaftesbury, having been born there on the 8th of April 1818. His family is traced to the time of Elizabeth, and includes persons of some distinction. It will be sufficient to mention that his grandfather was a Fellow of Emmanuel College, Cambridge, and Rector of Caundle Marsh, near Sherborne. His father, who did not enter the clerical profession, lived at Shaftesbury, and gave his son a good education in a classical and commercial school at Dorchester. At the age of fifteen he left this school to be apprenticed for five years to Mr Henry Cartwright, a surgeon of good standing at Torquay. What his religious knowledge and character were before his eighteenth year is not known ; but it appears that in the winter of 1836-7, he became acquainted with the Rev. Lundy Foot, Rector of Long Brody, Dorchester, who was residing in Torquay for a short time, and had temporary charge of St John's Church. Although more than thirty years have now passed since that time, Mr Foot is able to write, " I most distinctly remember this young man. A remarkable degree of kindness, amounting to tenderness, attracted my notice, which evidently endeared him to his patients. One case especially is fresh in my recollection, having met him repeatedly in the sick-chamber of a fine open-hearted young soldier, son of General Sir Alexander Anderson. As in other cases, this

tender sympathy, in which I would now recognise a first-fruit of grace, drew forth corresponding attachment.”—*Intelligencer*, p. 115. Mr Foot also states that, four years later, Mr Tucker, in conversation, told him “that a sermon preached by him at St John’s Church, from Isaiah v. 8, was at the time made to him the great turning-point of all his after life.” These reminiscences of Mr Foot, compared with some observations left on record by Mr Tucker himself, enable us to form a tolerably clear notion as to the commencement of his religious life.

During the last fifteen months of his apprenticeship he kept a diary, commencing with the year 1838, in which copious memorandums of his occupations, thoughts, and experiences, are entered. Interspersed with the business of daily life are found notes of the sermons he heard and the books he read, with some details of his work as a Sunday-school teacher, and of his intercourse with persons with whom he came into contact in the discharge of his professional duties. It is probable that the time and manner of his conversion might have been distinctly ascertained had not the first ten pages of this diary been cut out by himself. It would seem from the first entry in it that he himself regarded his conversion to God as of recent occurrence; while from subsequent remarks one would suppose it to have taken place under the ministry of the Rev. Richard Fayle, who in 1837 had become minister of Holy Trinity Church, Torquay. Mr Fayle, who remembers him well, has “no recol-

lection of the circumstances which led to his conversion, but thinks that it was a gradual though not a slow work." The conclusion at which we arrive then is, that his first religious convictions took place on the occasion mentioned by Mr Lundy Foot; that soon afterward they were either extinguished, or became so weak and ineffectual against temptation, that it seemed to himself at times a matter of doubt whether they had perished or not; and that about a year later they were renewed with such power by the Holy Spirit as to leave no doubt of his genuine conversion and self-consecration to God.

A fuller reference may now be made to the first entry in this diary. It records, on January 1, 1838, a final victory, after a serious relapse and painful struggle. During the preceding summer he had been tempted once more to visit the theatre, which he had abandoned; and thus becoming acquainted with some of the actors, had been allured to frequent it as long as the company remained in the town. Now he looked back upon this weakness under temptation and his recovery with such feelings as these: "Soon after their departure," he says, "God graciously inclined my heart to reflect seriously on the absurdity of such earthly vanities, and I began to repent sincerely of my past follies. I was not, however, relieved from my anxiety till I could truly say that I believed Jesus Christ to be the Son of God, and that He really died upon the cross for the salvation of sinners."

There is also some degree of uncertainty as to the precise time and manner in which his thoughts and desires were first directed to missionary enterprise. His cousin, the late Rev. T. D. Atkinson, Vicar of Rugeley, whom he frequently mentions as his correspondent and adviser in reference to his missionary intentions, once told the writer of this memoir that Mr Tucker, when as yet an unconverted young man, attracted by the notice of a missionary sermon in Torquay, had gone in, and while listening to the preacher, resolved to devote himself to the missionary work. It must have been to *Mr Foot's sermon in St John's Church* that he thus listened. And this is the more credible when we find that the revival of his religious convictions, with the final surrender of his heart to God, was identified in point of time with its consecration to the missionary cause; for immediately following the sentence just quoted from his diary, we find this addition: "No sooner had I received this inestimable gift of faith from God (for I believe it to be the gift of God), than I felt a great desire to communicate the glad tidings to the perishing heathen, who know not the Lord Jesus, and are consequently without God in the world."

He then mentions that after settling some doubts within his mind as to the duty of obtaining the consent of his parents, he had "determined to become a missionary; and at the next quarterly meeting of the Torquay Church Missionary Society, had introduced himself to the Rev. Richard Fayle,

and offered himself as a candidate for missionary employment." It does not appear that Mr Fayle had any previous acquaintance with the young man, and he therefore took an opportunity of talking over with him his religious views and feelings, as well as his desire for missionary work; the first result of which was that he had become the senior teacher in his Sunday-school.

His next step had been to acquaint his parents with the intention he had formed, and to ask their consent. Having received an answer which seemed to leave the matter to his own choice, he thus expresses his own feelings: "At this day" (January 1, 1838) "I am come to the conclusion that nothing shall prevent me from undertaking the missionary enterprise, except the will of God." He afterwards discovered that he had mistaken his father's meaning, and was much disappointed to find that his concurrence was resolutely withheld; this, however, though it led him to see that he must patiently wait God's time, had no effect in weakening his own resolution.

Young Tucker was no religious enthusiast, excited by romantic ideas of distant scenes and occupations. He did not think that even a divinely implanted desire for the missionary work had brought with it the qualifications needful for the fulfilment of its duties, or would dispense with the necessity for mental labour and progress. We therefore find that he had begun to learn the Greek Grammar and to read theological books. He also

mentions that he had prescribed for himself to read daily three chapters of the Bible besides the Psalms for the day; spending three hours in dressing and private devotions. His diary, as it proceeds, frequently records, with expressions of deep regret and self-reproach, that he failed in observing these arrangements from the difficulty of overcoming an old habit of oversleeping himself in the morning of the day. From his remarks on these occasions, as well as at other times, it is evident that while his own growth in grace was the predominating aim of his mind, preparation also for the missionary work largely entered into his intentions.

Another very important element in his preparation for that work was found in the duties of his medical profession. His intercourse with Mr Cartwright's patients brought him into close contact with persons of various sentiments, and furnished frequent opportunities of conversing with them on their spiritual concerns. Such cases are mentioned all through his diary, not a few of a controversial character, which contributed, no doubt, to form that readiness for religious conversation with persons not perhaps religiously inclined, and that aptitude for drawing them into it, which was so striking a feature in his character as a missionary in after days. At first, however, this was by no means an easy thing to him, and several entries in his journal record with self-reproach and sorrow his failures in this respect. One of these cases is worthy of mention. "A missionary," he says, "can easily form be-

forehand imaginary ideas of the boldness with which he will teach and preach the gospel to the heathen; but, alas! we find from experience how apt we are to make excuses for ourselves, when we have opportunities of speaking to the hearts of sinners, and fall short of our duty. And why is this? Because man dreads to offend his fellow-man more than his Creator. Such was the case with me this evening. I felt a great desire to speak to a patient about the sinful life he was leading, and to intreat him to look unto Jesus and be saved; but my heart was so deceitful that I dared not address him."

Soon after he speaks in the same strain with regard to another patient with whom he spent the evening. "I was sorry to find that he had lived such a reprobate life; and, alas! I had not the moral courage to speak to him concerning heaven, for which I suffered much afterwards." These failures, however, led him to faithful self-examination, and firmer resolves "to lay aside every weight" that was hindering his progress; and accordingly we find him shortly after writing more cheerfully: "Rose this morning with very pleasant thoughts on the mercy of God, that notwithstanding I had continually rebelled against Him, He was willing to pardon all through Jesus Christ. I fully determined, through His grace, to renounce such vanities as my natural heart is soliciting me to seek." And now, as it appears, he was able to introduce religious conversation with the latter of these patients with-

out failure, and without offence; on the contrary, a warm friendship sprang up between them.

As a specimen of the quiet but shrewd manner in which he could deal with a disputant, reminding those who knew him in after days how successfully he could disarm a hasty opponent by his good-natured way of proposing his own question or argument, the following entry in his diary may be adduced. He had fallen in with two gentlemen at the library, who were conversing on the attributes of God, one of whom remarked that he belonged to no particular body of Christians, and "thought one sect as good as another." Further discussion elicited from him sceptical opinions even as to the existence of a Supreme Being, which were thus disposed of:—

"Seeing a box on the table, I said to him, 'May I ask you how came that box there?' 'I put it there,' was the answer. 'Do you imagine for a moment that the box could have got there of itself, without your or some other person's assistance?' 'Certainly not,' was the admission. 'Then how can you think this earth could be where it is unless it were placed there by some Infinite Being?' He could give no answer but that such a Being as God certainly existed. A stranger then came forward and said, that the Bible was not suited to decide an argument, because it contained only a history of probabilities, and because it was not as certain that there was a God as that one triangle is equal to another triangle of equal sides and bases. Now,

in my humble estimation, to argue with such a reasoner would be folly, and I therefore bowed, and wished him a very good evening."

His hardest controversies, however, were with a gentleman who held some very erroneous, though plausible, notions on religious subjects. At first he felt unable to cope with the clever reasoning and subtle perversion of Scripture texts by which this person laboured to sustain his strange theories, and as his mind was one that gave full weight to everything which appeared to be truth, he was sometimes perplexed. But then his was not a mind that could yield to the mere semblance of truth, and ere long he perceived the delusiveness of the whole scheme, and was able to point out where the fallacy lay. There can be no doubt that these exercises in disputation, and the demands they made upon him for careful discrimination and sound reasoning, were educating him gradually for his future work.

It is impossible to read this diary without perceiving that, while he was ardently looking forward to future labour in the missionary field, he did not wait for a foreign sphere in which to begin work for Christ. Desires for the conversion of those brought into contact with him in the household, in the Sunday-school, and in visits to his friends and patients, are very frequently and strongly expressed; and he seems to have been on the watch for opportunities of presenting divine truth to their minds. And it is gratifying to observe that he was often encouraged to persevere in this course by a considerable

amount of success, notwithstanding that many of those whom he thus assailed were persons very unlikely to be overcome.

Another fact brought out very prominently by this diary is, that as time advanced, his mind was becoming more and more affected and regulated by the sermons of Mr Fayle and other clergymen whom he mentions as occasionally preaching for him. And he is thus a specimen of the advantage which young Christians may derive from a faithful and instructive ministry of God's Word. He frequently records the text, and the nature of the sermon which he had heard, with comments of his own, especially remarking upon defects in Christian doctrine or simplicity. His missionary desires, which all along had strengthened with his spiritual strength, were moreover fed by a careful study of books and publications treating on the subject; such as, the "Life of Henry Martyn," and other biographies, the *Missionary Register* of those days, and the Rev. J. Hough's "*Missionary Vade Mecum*." We may gather, too, from the fact of Paley's "Evidences" being among the books which he read very carefully at this time, that he did not suppose his work among the heathen would be merely a declaration of revealed truth, but also an effectual defence of it, for which he must be qualified by a clear perception of those strong foundations upon which it rests. It is a singular fact, that one of the books which most excited and strengthened his missionary ardour was Krummacher's "Life of Elijah."

More than three months had now elapsed, and he had made no further progress in gaining the consent of his parents. He therefore resolved upon visiting them, hoping to succeed better by personal intercourse. His journey was made partly on foot and partly by coach; and on the very evening of his arrival at Shaftesbury, in the middle of March, we find him discussing the question of missionary enterprise with his father. During this visit he met with other friends besides his parents, who endeavoured to dissuade him from giving up his professional prospects at home for so visionary an object in foreign lands. The effect of their arguments and persuasions he thus describes: "They were not so strong as I had anticipated, and they only strengthen my resolutions."

Nor was he idle at Shaftesbury, though it was his holiday. We find him conversing with numerous friends on religious topics, visiting sick persons and others, telling to them the glad tidings which he was hoping to proclaim in far-off lands. There too he read the "Life of Brainerd" the missionary, Legh Richmond's "Annals of the Poor," and Kirke White's "Remains." After five weeks' sojourn at his home, he set off again for Torquay to enter upon the last year of his engagement, as earnestly resolved as ever in regard to his future plans, but as far off as before from obtaining his father's consent. One of the first discoveries that he made on his return was that his class in the Sunday-school had been scattered by the injudicious treatment of

his *locum tenens*; but his kindly influence ere long put matters right again.

He now read two books, the effects of which upon his mind are worthy of notice, both contributing, though in different ways, to his growth in grace. The first was the "Memoir of Legh Richmond," with which he was charmed; while from the fervid zeal of that excellent man his own seemed to catch a fresh glow. After great admiration of his piety, earnestness, and successful labour, he adds: "Oh, may he remain to me an example to be more earnest in season and out of season in communicating the glad tidings of salvation to others!"

A few days after he commenced the "Life of Thomas Scott," the commentator, and having made some progress, he thus records his feelings: "Read a part of the history of the Rev. T. Scott; but I cannot say that I find it so interesting as Legh Richmond's Memoir. However Mr Scott must have been a man of great talent and Christian zeal to have accomplished such a work as his 'Commentary on the Bible.'" But, as he read on, his mind became more and more impressed, and feelings were touched which the former book had not reached. How profoundly and powerfully the account of Mr Scott's last days affected him his own observations show.

"In reading the circumstances connected with that holy man's death, I felt much excited, and I hope it will cause me to stop and see whether I am

walking in the old and good way to heaven. When I reflect on the many trials he had to contend with, I trust it will always be my prayer to God to increase my faith and make me steadfast unto death. What a vile life I have led, notwithstanding 'all God's mercies! I am continually committing sin by word, deed, or thought, and many of the basest kind. Oh, how long-suffering is God to give me so many mercies!"

Again, the next day, he writes: "In the evening finished Scott's Life. In perusing the life and death of that saint, I shed many tears; but, O my soul, hast thou ever shed so many tears when reading the history of Jesus Christ's death, and the agony He endured on the cross for thee and others who deserve everlasting punishment?"

It augurs well for stability and fruitfulness when the tree strikes its root downward in proportion to its upward growth.

He was now approaching a terrible crisis. Towards the end of May, a few weeks after his return, he complained of headache and a troublesome cough, which led him to be apprehensive that his life might not be lengthened. The mention of this is followed by an earnest desire that his soul might be found drawing nearer and nearer to Jesus, and ready for the call. Together with the uneasy symptoms just mentioned, he was conscious of indolent feelings stealing over him and causing him much spiritual distress; and he attributed these things to the insidious approaches of pulmonary

disease. Though in this he was mistaken, it was soon evident that the state of his digestive organs and nervous system was such as to render him susceptible of those evil influences to which, as a medical practitioner, he was constantly exposed; and ere long he became a victim. On the 6th of June he mentions that he had visited some cases of small-pox; and had just written a long letter to his father. On the 18th we find this entry: "Felt very unwell this morning, and had entirely lost my appetite. I have at present many symptoms of consumption; but I shall not mention them to any one unless obliged. On contemplating death, I never felt more assured of eternal happiness, and that, if it pleases God to take away my life this day, everlasting peace would be my portion, not for any merits of my own, but through the atonement of Christ Jesus."

In a few hours after these words were written he was struck down by an all but fatal attack of small-pox. How blessed was his preparation for it!

The next entry in his diary is on the 8th of August, giving the following particulars of his illness and recovery:—

"Had an attack of small-pox, which has prevented my writing in the diary till to-day. In consequence of the disease I was blind for upwards of a fortnight, and unable for six weeks to assist myself in any way. During my illness I was attended principally by my mother. My father remained here ten days during the severest part of

the disease. At present I am just able to walk up and down stairs and make use of my right hand." The rest of the entry shows that this terrible affliction, however it might have shattered his bodily strength, had in no degree shaken the desire of his heart. "Mr Cartwright assisted me in dressing, and after breakfast I walked in the garden. Entertained myself till dinner with reading a sermon on the missionary enterprise."

Two days after he is found reading Ellis's "Polynesian Researches," concerning which he subsequently remarks: "The account herein given of the success of the missionaries among the South Sea Islanders must decide all controversies respecting the blessing of God on missions."

I must now record one result of this attack of illness, which, though not here mentioned in the diary, we learn from a later reference and from other sources. It was this. His father, who had firmly and repeatedly withheld his consent to his son's missionary intentions, was induced during the ten days of his dangerous illness to reconsider the question; and at length, knowing how strongly his poor son's heart was set upon the work, promised that, if God would spare his life and restore him to health, he would no longer oppose his wishes.

The benefit of chastisement, "the peaceable fruits of righteousness," now appeared. "Never," he writes on the 22d of August, "did I experience the powerful aid of God's Spirit more than to-day.

Temptations so constantly beset me, that I was every hour obliged to plead for grace to withstand them, knowing that I was utterly unable to stand of myself." Again, speaking of the happiness he felt in looking upon some beautiful scenery which he had visited, and contrasting with it the misery introduced by sin, he comments gratefully upon the mercy of God in sending His Son to provide a remedy, and then adds :—" This place was indeed a paradise, and I was never happier than when I was there looking to Him in whom I live and move and have my being. Oh, that I may, not only now, but at all times, serve my God with an undivided heart by the aid of His grace ! "

But how, it may be asked, about his missionary feelings after this illness? Had his father's consent diminished at all his earnestness, as the cessation of opposition sometimes will? That he had reflected more than ever upon the responsibilities of missionary labour, and his own qualifications for it, is evident from the following entry :—

" In the afternoon read part of Hough's '*Missionary Vade Mecum*,' and felt much the responsibility of my present situation. It is just the period when I should have proceeded to join the hospitals in London had I not determined henceforth to become a missionary of the gospel. On deep reflection and examination I begin to think seriously how utterly feeble and unfit for such a situation I am. Read a sermon on the humility of Jesus."

These reflections, however, in no degree weakened his desire and resolve, for he still delighted in reading everything that could interest his mind in reference to the subject; and shortly after we find an entry which, while it shows the ardour of his own spirit, exhibits also his tenderness in dealing with those who disliked what he so much loved: "Much grieved to hear Mrs —— so much abuse a worthy minister of the gospel at Teignmouth. She told me that she hated the very name of missionary. I would not judge her, but her language was quite sufficient to convince me that she did not enjoy much communion with her Saviour. On retiring to my room I actually wept on her account. Oh, that God will pour down His Spirit upon her and guide her unto Jesus." Later on, near the close of the year, while reviewing the past, he writes: "I have been afflicted with the small-pox, the marks of which I shall no doubt carry to the grave; but this affliction was God's method to obtain for me full permission from my parents to embark in the missionary enterprise. On looking over the sentiments expressed in this book on January 1st, I cannot but acknowledge that my wishes are still the same as then—to become the messenger of God to some benighted land. Satan has used his arguments, but God is my shield." And a few days after we find that at the Lord's Supper on New-Year's Day, while partaking of the elements, and anticipating that it might be the last time he should communicate at that table, his

thoughts were running upon the time when "he should be declaring the great salvation in a heathen land."

The crisis for deciding whether he was to be a missionary or not was now drawing near. The annual meeting of the Church Missionary Society at Torquay again came round, and our young friend had accepted a proposal to be one of the speakers on the occasion. Some hints as to the kind of address he should attempt were given him by a judicious friend, which he adopted. It was an effort that caused him much anxiety, and accordingly he spent a great part of the morning before the hour of meeting in his closet. He moved one of the resolutions, which he records, but is silent as to his success in doing it. He mentions, however, that the meeting was the largest he had ever attended, and that the collection amounted to £21. The next day Captain Greenway, then Association Secretary of the Society, explained to him the course of preparation at the Islington College; after which, in the evening, Mr Tucker spoke again at a missionary meeting in a country village. He was much cheered by the assurance given him by a poor woman, as she passed out of the door, that he should have her prayers for God's blessing. As he walked home alone, he thanked God for past mercies, "and implored the pardon of his innumerable offences, with grace to support him through all perils, temptations, and death."

On the 5th of January 1839 the crisis was reached.

He was to leave Torquay and the medical profession, and take the first steps for entering upon his long-cherished plans. A satisfactory letter from his father came with funds for settling all claims upon him at Torquay. Mr Fayle wrote a letter to the Parent Committee recommending him as a missionary candidate, which, as they have obligingly furnished a copy of it, is here inserted.

“TORQUAY, January 5, 1839.

“To the Secretaries of the Church Missionary Society.

“MY DEAR SIRs,—I feel exceedingly thankful for being permitted, under the providence of God, to write to the Society for the purpose of introducing a member of my congregation who has been led to devote himself to missionary work upon truly Christian principle. I speak of his piety and zeal with confidence, as well as also of his general amiability of disposition and suitableness (to the best of my judgment) for the object he has at heart. Moreover, having completed his time as an articulated pupil to a surgeon of much reputation in this place, this may be an additional advantage abroad.

“The prayer of my congregation accompanies him, and I trust the Society will see a blessing on his labours should it form a connection with him as an ordained missionary.—I remain, yours very faithfully,

RICHARD FAYLE.”

This letter was accompanied by one from Mr Tucker making the offer of his services. It has already appeared in the *Church Missionary Intelligencer* before referred to, and is introduced with this observation: “He wrote to the Secretaries of the Society the following letter, which we print entire, as being the first communication received from this devoted

man. It must be remembered that he was making a considerable sacrifice in offering himself as a missionary. He was considered a young man of much promise, and likely to rise in his profession, and was assistant to a gentleman who at that time had the most considerable practice in Torquay : ”—

“TORQUAY, *January 5, 1839.*

“MY DEAR SIR,—Having for some length of time felt a great desire to become the messenger of God in conveying the glad tidings of the glorious gospel to the benighted New Zealanders, and having heard of your charitable institution, I take the opportunity of adding a few lines to our worthy minister’s letter, in which he has kindly introduced me to your notice. In offering myself to you as a candidate for the responsible though noble undertaking of a missionary, I humbly solicit your approbation.

“Weak and unworthy as I am, I feel assured that the Lord our Master is Almighty, able to support me through the various trials to which He may think fit to expose me. A short time since I had the pleasure of meeting Mr Greenway, who, perhaps, will be able to give you a brief account of my character. I stated in the presence of Mr Greenway, at a public meeting held in behalf of the Church Missionary Society, that it was my intention to offer myself as a candidate.

“With sincere prayers that God will pour down the abundant dew of His heavenly grace upon the labours of the Society,—I remain, your humble servant in Christ,

“JOHN THOMAS TUCKER.”

The following day was Sunday, and his diary tells us what were the feelings of his heart after this act of self-consecration to the good cause.

“Never did I experience so much of the love of

God towards me a sinner as during the service this morning, considering that this would be almost the last Sunday that I shall be privileged to meet in Trinity Church, where I have so frequently enjoyed the refreshing of God's heavenly grace, in fact, where I first heard the true faith of the glorious gospel of Jesus Christ. My heart burned when I contemplated the object for which I am about to leave this place, and I felt assured that as in going I shall be fulfilling the command of our blessed Lord, so He will support me under the various trials which may befall me."

The missionary work is but extending to heathen lands and their inhabitants the advantages which, as members of the Church of Christ, we ourselves enjoy; and that Mr Tucker was already a missionary in spirit is evident from his doings the day after he took his farewell of Mr Fayle, and was released from his professional engagements. He visited a family well known to him at Maissonette, near Torquay, and gives this account of his occupations:—

"After breakfast walked into the village of Stoke Gabriel with Mr F. Hulme, and visited several poor people who were sick, and after reading portions of Scripture prayed with them, for which, I was rejoiced to find, they were much obliged." Again, after visiting the church, and also Sandridge, Lord Cranstoun's seat, he adds:—"Accompanied by the Miss Hulmes visited some poor in the workhouse, to whom I read, and also spoke of the danger

of neglecting Christ and the peace He gives to all who seek Him. Likewise called to see the village school, and briefly examined the children in religion. The evening was occupied with religious discussion; after which I offered a few observations at family prayer on the danger of giving only a portion of our hearts to God. On the whole, it was the pleasantest day I ever spent. God gave me many opportunities throughout the day to speak of His unmerited love to many poor sinners like myself."

I am tempted to pass on into the next day's proceedings, which exhibit still more fully the tone and spiritual fervour of his mind as he was passing out of secular engagements and duties to be a physician of souls. After morning prayer with the same family, and receiving one or two keepsakes, one of its members walked with him a considerable distance towards Torquay. This young man had controverted in a friendly manner some of his religious observations the day before, in reference to which Mr Tucker says, "I advised him not to be anxious to argue against religious truths, but simply to examine himself and see whether he is in Christ or not. We both parted with reluctance, as in all probability we shall never meet again on earth."

After returning to Torquay, he held a long conversation with a gentleman, a patient of Mr Cartwright, whom he frequently mentions in his diary as Mr C. In the course of this conversation Mr C.

asked him to recommend him a good commentary; upon which he thus observes: "Having so imperfect a knowledge of commentators, I could not give any particular preference; however, I mentioned Matthew Henry, Scott, Adam Clarke, and Burkitt. I assured him of the uselessness of mere human resolutions; for when temptations come, notwithstanding our resolves, we are sure to fall, unless supported by the grace of God. I told him that what I found to be the greatest barrier against sin was, recollecting that every time I sinned it was only another cry, 'Crucify Him! crucify Him!' I was rejoiced to hear him say that he was very thankful he ever met me, and that if knowledge would make him better, he had certainly gained much."

At length, on the 15th of January, "rising early," as he records, "to offer unto God a few weak and imperfect praises for His manifold and great mercies shown during his whole life, and especially during his residence at Torquay," he set off by coach, and reached Shaftesbury the next evening, to spend a short season with his family until the reply to his offer should come from the Missionary Committee. Here he employed his time in such studies as might prepare him for the College at Islington if accepted, in visiting his friends and the poor of the place for religious conversation, and in promoting local efforts to assist the missionary cause. In the midst of such occupations his diary abruptly closes on the 23d of January.

It would seem that it was closed by the arrival of the answer from London, as he shortly after proceeded thither to meet the Committee.

The mode of procedure at that time in regard to candidates for missionary employment was this : The applicant, when introductory recommendations were deemed satisfactory, was invited by the Committee to reside for two or three weeks in the Society's Institution at Islington, joining with the students in their classes and occupations. An opportunity was thus afforded to him of gaining information respecting the nature of the missionary work in general and the Society's operations in particular, and also of perceiving what was required of those preparing there for future work. At the same time, the Principal of the Institution had an opportunity of testing the candidate's abilities and qualifications for the missionary work, as well as his religious character and sentiments ; it being a fundamental principle of the Society that only men of high personal piety, whose theological views also were in accordance with those Protestant and Evangelical doctrines professed by the founders of the Society, could be deemed worthy of such confidence as the Committee must necessarily repose in their missionaries. During this time, the candidate had also opportunities of personal conference with several members of the Committee. Ultimately, the Principal and these gentlemen reported upon the case to the General Committee, who, after an interview with the candidate himself, decided upon his reception

or declined his offer of service. Mr Tucker, after going through this process, was admitted into the Institution as a probationer for six months, on the 25th of March 1839.

Before closing this chapter, the compiler would observe, that if the notice of this preliminary stage of Mr Tucker's career should seem to have been unduly lengthened, his apology must be this: The thoughts and convictions recorded in this diary are seen in their practical operation. They led him onward to earnest prayer for divine guidance, to firm and settled resolves, to the adoption of suitable measures for self-education. They prompted him also to embrace such opportunities of working for Christ and the salvation of souls as presented themselves in his daily occupation; while, at the same time, it is evident that he was diligently discharging his professional duties, and cherishing a scrupulous regard for parental authority and claims. It was thought that such an example might tend to exhibit the spiritual sources from which true and faithful missionary labour springs; and also be useful in guiding, directing, and encouraging such young persons as may find in their own hearts a desire to be engaged in this great and blessed work.

CHAPTER II

FURTHER PREPARATIONS FOR FUTURE LABOUR.

CONCERNING Mr Tucker's residence and progress at the Church Missionary Society's College at Islington there is but little information. His course there seems to have been in all respects entirely satisfactory, without being marked by anything peculiar. It will therefore be sufficient to present the following observations, kindly furnished by the Rev. Edward Newman, now Vicar of Ecclesall, near Sheffield, who was a fellow-student and subsequently a fellow-labourer with him in the same missionary field. "My acquaintance," he says, "with the late John Thomas Tucker began in the year 1841, at the Church Missionary College in Islington, in which we both were students, though not class-fellows, being of different years ; yet I saw a good deal of him, and became intimate with him. In disposition, he was kind and amiable ; in ability, not brilliant, but of sound understanding, and persevering in effort. In spirit, he was a true, a genuine Christian, devoted to the missionary work. His influence in the College was decidedly good, and

he ever conducted himself as a consistent Christian man."

To this it may be added, that his progress in study must have been highly satisfactory, as we find that in little more than two years from the time he entered, that is, on the 6th of June 1841, he was admitted to deacon's orders by the Bishop of London. Pursuing his studies there for another year, he was ordained priest on the 22d of May 1842.

This second stage of preparation having been completed, we find him, on the 24th of the same month, uniting in marriage with Miss Harriet Marshall, a lady of whom, as she survives her beloved husband, I may not say more than that, like himself, she felt deeply interested in the missionary work, and was in every way qualified to be his life companion and his fellow-labourer, especially among the daughters of a heathen land. On the 15th of the next month, they embarked in the *Bucephalus*, bound for Madras, to join the Society's South Indian Mission. A journal of their voyage is found among his papers, but as it contains nothing of peculiar interest beyond that of his endeavours to do good among his fellow-passengers and the sailors on board, it will be sufficient to record that, after a favourable course, they landed at Madras on the 23d of September.

It will have been noticed that when Mr Tucker offered his services to the Society he expressly named New Zealand as the mission field in which

he desired to labour. The Committee, while retaining in their own hands the future location of candidates, are yet desirous of meeting their preferences. As, therefore, Tinnevely in South India, not New Zealand, had become his destination, we may suppose that there was some special reason for the change. In the absence of positive information, the compiler is able, from his own connection with that mission, to suggest a very probable cause for this arrangement, and the suggestion may be useful as an introduction to the sphere of labour upon which Mr Tucker was now to enter.

In June 1835, a painful crisis occurred in the Tinnevely Mission of the Church Missionary Society by the retirement of the Rev. C. T. Rhenius, a German missionary (who may be regarded as its founder), together with three brother missionaries, leaving there only the Rev. John Devasagayam, a native deacon, who had been ordained by the Bishop of Calcutta. As the history of this transaction, as well as of their return to the province, has been fully stated in my narrative of the Tinnevely Mission (published by Seeley in 1851), it is not needful to repeat it here. It will be sufficient to say that the charge of the mission then resigned by Mr Rhenius into the hands of the Rev. John Tucker, now Vicar of West Hendred, Berkshire, then Secretary of the Society's Corresponding Committee at Madras, was assigned to me, assisted by the native deacon just mentioned, also by an East Indian clergyman in deacon's orders, and by Mr

Edward Sargent, a European student, who both left Madras with me for this purpose. Shortly after, our hands were strengthened by the accession of the Rev. Charles Blackman and his excellent wife. Notwithstanding the painful division caused by the return of the German missionaries, it was found that the Society's mission steadily and even rapidly increased, requiring the formation of new stations and districts, and fresh labourers from England. The Parent Committee, to meet the demand, sent out the Rev. John Thomas, so well known in connection with the Megnyanapuram district, the Rev. Stephen Hobbs, now labouring in the Mauritius, and two others, who shortly after left the province. In 1840, when, by the good providence of God, the division in the mission was entirely healed, the necessity for additional labourers was still more evident; for Mr Sargent had left us to prepare for holy orders at the Islington College, while Mr Blackman was intending to return to England, and the Rev. P. P. Schaffter's state of health rendered his return also only a question of time. Under these circumstances, the request of the Madras Committee for additional help became urgent, and it is therefore highly probable that the change in Mr Tucker's destination to the Tinnevely Mission, in company with Mr Sargent, now ordained, and united in marriage with an excellent wife, and with the brother of Mr Hobbs above mentioned, was the result of this appeal. Their arrival in Palamcottah, the European capital

of Tinnevely, and headquarters of the mission, was an especial relief to myself, as I was at that time left alone at that station with the work of three on my hands. I may be permitted here to extract from the narrative before referred to the notice of their arrival.

“Our expected aid at length arrived. The Rev. Septimus Hobbs, the younger brother of the one who till lately had been associated with me at Palamcottah, reached Tinnevely on the 28th of October 1842. In company with him was his brother who had been to Madras, both to meet him and to be married. A few days afterward, on the 4th of November, we were delighted beyond measure to welcome again our old friend and fellow-labourer, Mr Sargent. Nor was this the whole of our joy, for the Rev. John Thomas Tucker and Mrs Tucker also arrived the same morning in company with them. Mr Sargent’s accession was of the greatest advantage at once; for while Mr Hobbs and Mr Tucker had to acquire the language, Mr Sargent could speak it as fluently as his own.”

Having now traced the footsteps of Mr and Mrs Tucker to the field of missionary labour, into which, in fulfilment of his long-cherished desire, the good providence of God had conducted them, I will reserve for another chapter the account of their preparation within the mission for their future work.

CHAPTER III.

PREPARATION WITHIN THE MISSION FIELD FOR FUTURE WORK.

WHEN a missionary, in India at least, first reaches his destined sphere of labour, he is for a time useless. He is a prophet, indeed, but dumb, because unacquainted with the language of those to whom he is sent. No day of Pentecost comes to remove his difficulty; it must be overcome by patient labour. The feeling is a painful one; and some missionaries, impelled by it, have begun to preach through a native interpreter, the worst remedy that can be adopted, because a sure hindrance to the acquisition of the language. Such at least is the conviction of the Tinnevely missionaries; and, however urgent the demand for more labourers may be, they rigidly adhere to a rule that no newly-arrived missionary is to have charge of a district till he is able to read, converse, and preach, and also to conduct the business of the station; in the native tongue. This requirement proves to be no loss to the new-comer, but rather a great gain. His one responsibility is to acquire the language. While

doing this, and becoming acclimated, he is prevented from wasting his zeal and energy in imperfect efforts; he is left free to visit any part of the mission for observation and inquiry; he is making himself acquainted with the various phases of native society, its customs and its modes of thought; he enjoys the advantage of intercourse with his brethren at their various stations, and sees their plans and proceedings. Thus he is passing through a process of education for his future work, which amply compensates for the feeling of uselessness to which for a time he is doomed. We have now to follow the steps of Mr Tucker through this process; and perhaps the reader will not object, in company with him, to get a glimpse of several mission stations, the missionaries labouring at them, and their various operations, before his attention is drawn exclusively to that portion of the mission which ultimately was consigned to Mr Tucker's care.

Mr and Mrs Tucker lived at Palamcottah, the central station and headquarters of the mission, diligently studying Tamil,* and taking part in such services and meetings as were undertaken by the missionaries resident there for the benefit of the English-speaking community. That his Tamil studies were assiduously pursued frequent entries in his journal testify, stimulated by that painful

* Tamil is the vernacular language from Madras to Cape Comorin, and is spoken by more than ten millions of Hindoos. It is vernacular also in the northern parts of Ceylon.

feeling of uselessness before mentioned. This, indeed, in his case, was rendered stronger by seeing that Mr Sargent, the fellow-student in England who had returned to India with him, was able, through his knowledge of the language, to take charge of the vacant Suvisehapuram station immediately on his arrival.

Before extracting from his journal an entry to show how diligently and in what manner he pursued his studies, it may be well to offer a few remarks upon the importance attached to a thorough mastery of the language by the missionaries in Tinnevelly.

They have always aimed at acquiring a grammatical knowledge of Tamil, and such a style both of preaching and conversation as should be correct and classical, while yet not pedantic or above the comprehension of even the lowest classes. This had been attempted also by the former translators of the Scriptures; their style was greatly improved upon by Rhenius, as well as by the missionaries who succeeded him in Tinnevelly, both of the Church Missionary Society and the Society for Propagating the Gospel, which has several flourishing stations in the province. Before missionary operations commenced there was little written or published in the vernacular style of the Tamil language; that which was in common use was full of anomalies and vulgarities, mingled with high-flown and pedantic expressions from the Sanscrit or from the poetic Tamil. Christianity, therefore, has done a great work in

purifying and diffusing a style of literature and conversation (to say nothing of poetry) of which future generations of the Tamil people will be proud. The missionaries, therefore, appreciating these aims and endeavours, always commence the study of the language with the help of a learned native called in South India a *moonshee*, and continue for years after to subject their compositions, whether sermons, tracts, or translations, to his correction. Thus, Mr Tucker commenced, as he tells us—

“Proceeded as usual to my Tamil studies. The plan I adopt with my moonshee is generally this: to read for an hour, afterwards attempt conversation with him, then translate some English into Tamil on the slate, afterwards construe Tamil into English. Besides this I learn as many new words as I can daily, and study the grammar of the language by myself.”

He was not without temptations to remit these studies. He tells us that young natives of respectability, anxious to learn English, urgently requested him to give them lessons; but except in one or two instances, where he perceived also a desire for Christian instruction, he declined such engagements, as abridging his own time for study.

He soon became happy in his new position and occupations. He writes on the 19th of January—

“How soon I have begun to feel myself at home in India! I can scarcely bring myself to believe that I am so far from England. Thanks be to God I am here, and hope it may please Him to spare me to work, at least a few years, among the heathen.”

At the close of that month, his interest in the missionary work was greatly strengthened by what he saw of it during a week's visit which the Bishop of Calcutta, the Right Rev. Daniel Wilson, made as Metropolitan to South India, inasmuch as the gatherings of the native Christians at the several stations to meet the Bishop showed him in what a promising field he had come to labour, and how largely the blessing of God had rested upon it.

Having now seen the work at Palamcottah station, and noticed what was done at the close of each month, for the management of the extensive congregations and schools then connected with it, he began to pay occasional visits to other mission stations. His first visit, in company with Mrs Tucker, was made to the Rev. John Thomas and his invaluable wife at Megnyanapuram; their journey is thus described:—

“Feb. 11.—We started at five o'clock—Mrs Tucker in a palanquin, I on horseback. It was a fine moonlight night. I rode, however, only ten miles. The rest of the journey I went in a common bullock-bandy (i.e., cart). This latter mode of travelling is more comfortable than I should have supposed. Straw being laid at the bottom, upon that a palanquin cushion, and then being covered over with a cloak, one may travel almost as comfortably as in a palanquin. I soon fell asleep, and waked only when aroused by the shaking of the vehicle.”

This visit was memorable as furnishing occasion for his first attempt to use the language in divine service.

"Attended divine service in the morning, and for the first time assisted in reading Tamil prayers,—I should rather say in administering the Lord's Supper, reading the words when giving the cup. There were many communicants, and I was pleased that I was so far advanced in the language as to be able to administer the cup of blessing in remembrance of that precious blood which was shed for the remission of sins."

Here he saw Mr Thomas's mode also of dealing with his catechists and schoolmasters at their periodical meeting. After this he accompanied Mr Thomas to several of his villages for divine service. At the first village, Pragasapuram, they were welcomed by the head-man, whom Mr Thomas introduced to him as a true Christian. After visiting other villages for three days they returned to this place for divine service, and found that this same man had been smitten down with cholera. His own account will be best.

"*Pragasapuram, Feb. 19.*—This was an anxious day with both of us. After breakfast, heard that two of the villagers had been seized with cholera. We gave the best medicine we had, and did what we could for their recovery. When visiting one of them—the headman—we were delighted to find what faith he manifested, and how sure a hope of eternal life he had, and how patiently he bore his sufferings. Mr Thomas told me he had not a more steadfast and consistent Christian in all his district, nor a single native for whom he felt a greater affection. At noon, held service in this substantial church. About three hundred present. I assisted, as before, in administering the Lord's Supper to upwards of a hundred communicants."

It is painful to add, that the next morning, at

Megnyanapuram, whither they had returned, they heard that the disease had been fatal in both cases.

The next visit of Mr and Mrs Tucker was to Suviseshapuram, the residence of their old friends Mr and Mrs Sargent. Here, too, they met the Rev. Dr Caldwell, missionary of the Society for Propagating the Gospel in Foreign Parts, at Edeiyenkudi, not far distant, who had come thither to welcome them. After staying a few days in this district, they returned to Palamcottah with a much clearer perception of what their own future work was likely to be.

At this time there were several European families residing in Palamcottah who were desirous of holding weekly a devotional meeting to be conducted by the missionary brethren, and as our numbers had now been replenished by the accession of Mr Tucker and Mr Hobbs, an arrangement of this kind was made. Mr T. also at this time relieved me of the secretaryship of the "Friend-in-Need Society," a small kind of infirmary for sick natives, which in later years has been supplanted by a large and excellent HOSPITAL, raised by the united efforts of the European and native community of Palamcottah. Here, and at his home also, he began to exercise his skill in the healing art, and with such good results, that the number of applicants would have interfered with his study of the language had he been a less resolute man. How great was the satisfaction afforded to his mind by the numerous opportunities he had of relieving physical suffering

at this time, and subsequently, may be seen from an entry in his journal nearly a year afterwards—

“My fame as a doctor,” he says, “is known in every place I visit, so that I have always plenty of patients. One of my daily prayers as a young medical student was, that God would so bless my studies in the practice of physic that I might hereafter be an instrument in His hands of relieving the sufferings of the poor. I therefore look upon the opportunities I now have of giving medicine to poor *natives* as an answer to that prayer.”

In the month of May he made a visit with me to some of the villages in my district. He writes—

“*Aseerváthapuram, May 27.*—Had prayers with the people before breakfast; spent the day in superintending the building of the church and examining the school children. As there was an appearance of rain, the workmen remained till nine o'clock to complete an arch, working by torchlight. It was pleasing to see how delighted the children were in assisting to carry the bricks. Many sick came to-day for medical relief.

“*28th.*—Morning prayers in the temporary building. Many candidates for baptism. After examination, Mr Pettitt baptized twenty persons. It is impossible to describe what my feelings were in witnessing these once deluded souls openly before God and the world making a bold confession. One man in particular seemed highly delighted, who had put himself under instruction in consequence of the dying advice of his father, a well-known devil-dancer. The old man told his son, the same who was baptized this day, that he had found no good in devil-worship, and advised him to embrace Christianity. The whole family after his death settled in a neighbouring Christian village, and he now came with all his household to-day to be baptized.”*

* His younger brother, also baptized on this occasion, was ordained a native deacon in the Palamcottah Church, January 31, 1869.—G. P.

Soon after this, his namesake, though not related to him, the Rev. John Tucker, before mentioned as the Secretary of the Madras Mission of the Church Missionary Society, came to Tinnevely. He had recently returned from a visit to England with instructions from the Parent Committee for the settlement of some important matters with the missionary body. He reached Palamcottah on the 2d of June, and remained till the middle of July. As this visit is described in my narrative of the Tinnevely Mission (pp. 322-329) it will be sufficient here to exhibit only such extracts from Mr J. T. Tucker's journal as may show how highly he valued this season as one of the preparations for his future work.

He describes what he saw at Megnyanapuram—

"June 20.—A glorious day this for the people around. Brother Hobbs and myself arrived soon after 6 A.M., just in time to see our worthy secretary lay the foundation-stone of a large school-room intended for female education. Mr Tucker offered up a very suitable prayer. Nearly all the Tinnevely missionaries were here. Mr E. P. Thomas, the collector also. At half-past five o'clock P.M., we all assembled at the site of the intended Megnyanapuram Church, and Mr Tucker laid the foundation-stone. Every one seemed delighted at the prospect of so noble a church being built, and many prayers I am sure were offered for a blessing on the future labours of Mr Thomas. At the close of the day, curry and rice was distributed to upwards of 2000 native Christians on the site of the future school, which is to be called the Tuxford school."

The missionaries of the several stations were

accustomed to hold a general meeting of their body half-yearly for mutual conference, reporting their proceedings to the Madras Corresponding Committee. The visit of the secretary had been so timed as to coincide with the meeting due in July. And as the mission families were accustomed at this time of the year to resort to a beautiful sanatorium at the foot of the hills called Courtallam, this place was fixed upon for the meeting. Mr Tucker's description of it may here be adduced—

"*July 7, Courtallam.*—The climate here is very pleasant, the temperature being about 76°. I feel the effects of the change already, my appetite and physical strength being increased. The surrounding scenery is magnificent, and were it not for the greater height of the hills, I could almost fancy myself in some beautiful spot in England. Visitors bathe under the fall every morning. Its height is about 200 feet, but it is frequently broken by projecting rocks, so that the weight of the water is bearable. Near the fall is a large heathen temple; the principal *swami* here, to whom it is dedicated, is called *Courtalla-nathen*, from which the place derives its name. The waterfall is regarded by the people as very holy, and they imagine that while bathing under it they wash away their sins; the vapour coming from their heated bodies as they go under it, they say, is a token that the god has forgiven their sins. This is a stronghold of heathenism. May the true God take away the veil from their eyes!"

After reporting that the meetings of the missionaries with the secretary for the future regulation of the mission had closed on the 13th of the month, he thus describes the services of the following Sunday—

"*16th, Sunday.*—Service in the neat little church erected

here by Mr Pettitt, both for the Europeans and the natives, with the help of the former. Mr Tucker preached on behalf of God's ancient people Israel; the sermon was excellent, the congregation large considering that all are visitors. In the evening, he gave us another sermon on the grand theme of the Bible, the love of God in Christ Jesus. He leaves us to-morrow."

On the following Sunday, Mr J. T. Tucker himself preached to the Europeans in this church, and shortly after made arrangements for visiting that part of the mission which was to be his future charge. The following extracts from his journal may serve as an introduction to the sphere where his labours afterwards were so indefatigable and so successful—

"*August 3, 1843.*—Made preparations for *my first visit* to Panneivilei. It is with more than common interest that I leave Courtallam for this purpose, because that district will soon (God willing) be the scene of my future labours. It has been assigned to me lately by the Madras Committee; the district is large, but there are not so many Christian villages in proportion as in the southern district.

"*6th, Sunday.*—After spending two days in Palamcottah, rode early this morning to Kongalakuritchy with Mr Pettitt. As we crossed the river at daybreak to enter the village, I was delighted to hear the sound of the drum announcing our arrival and calling the people to prayer. Many of the Christians came out to meet us. This congregation was formed by Mr Rhenius. I could not but look upon them as my future flock, and therefore endeavoured to learn their history. Had three services in the course of the day. After our labours were over, some people, with the catechist, having heard that I was about to take the district, came to ask me to build my bungalow in their village. Told them we would consider

the proposal after visiting all the Christian villages in the district.

"7th.—Examined the school children as soon as it was light; then rode three miles to a large heathen town, Streevygundam, spending most of the day in a school-room. Here is a school of thirty-eight boys, all heathen, and mostly of high caste. While examining them, several heathen came to listen. We had some interesting discussion with two, one of whom drew from the British Government in India an argument in favour of his religious system. He said that as there are many Tahsildars (native revenue officers), and over them a collector, over the collector a governor, and over the governor a queen; so there may be many gods, and yet only one supreme God. In the cool of the evening rode to a little village, and had prayers with the native Christians.

"9th.—Started at 4 A.M. and rode seven miles to Panneivilei, the principal Christian village in the district. Mr P. has built a little bungalow here that he may be able to spend two or three days in the place when visiting the district, and has lately enlarged the church. Soon after our arrival called the people to prayers and a brief exhortation. After breakfast, rode to Perankullam, a large heathen village in the neighbourhood, and examined the school. Walked about to see the village; the principal inhabitants are Brahmins. There is a large temple on the bank of a very large lake. In the evening went to a village near and had service. The air was so oppressive, and the people more than the church would hold, so that we adjourned to the outside, and I preached to them on the love of God in Christ Jesus, Mr P. interpreting for me.

"14.—Rode to Nachiyápuram, seven miles. The country around very different; not a palmyra-tree to be seen. The villagers have been prevented by the Jemindar from cultivating the land because they have become Christians. They are obliged to get work elsewhere. They are low caste, but have proved very firm in their Christian profession. The little church has been built after a great deal of opposition; had

morning prayers in it. Very many people applied for medicine; heathens also from neighbouring villages came for medical advice, having heard of a cure I made at Pannivilei."

At the end of September, Mr and Mrs Tucker went to reside for some time at Satankullam, as the mission bungalow there was now vacant; the Rev. John Devasagayam, the native clergyman before-mentioned, being temporarily in charge of the district, and residing in another house.

A brief account of their abode here will be sufficient.

First, he mentions this excellent, consistent, and zealous native clergyman, then the only one in episcopal orders in India, very extensively known by Europeans as well as natives, who concluded a long life of devotedness to his Saviour by a calm old age and happy death, much after the example of his namesake the beloved disciple. And here I cannot withhold an expression of regret that the Church Missionary Society has not given to the Church of Christ and the lovers of the missionary cause a memoir of this excellent man, with whom it was my privilege to work as a fellow-labourer in Tinnevely for a period of twelve years. Mr Tucker thus describes the welcome they received—

"September 30. — Arrived early this morning at Satankullam, and were kindly received by good old John Devasagayam. He is indeed one of the best-tempered and good-hearted men I ever met, and, moreover, a pious and zealous minister of Christ."

A few days after, he mentions the visit of the

Rev. Messrs Cotterill and Fox (the latter so well-known in connection with Rugby and the Masulipatam Mission) who were making a tour of the Tinnevely district. Mr Tucker describes what they and he witnessed at Satankullam—

“October 5.—John assembled many children in the verandah that Messrs Cotterill and Fox might examine them. The sight of so many native girls, all children of Christian parents, afforded much satisfaction to our friends, and led them to speak in high terms of the labours of Mrs Blackman in their education. Much praise is due to good old John also for keeping up so zealously what Mrs Blackman began.”

Mr Tucker now began to attempt exposition in Tamil to Mr John's Bible-class, and to examine school-children in their lessons. He gives an account of an operation he performed for carbuncle, greatly dreaded by the natives, which proved successful, and added to his fame. He also from this place paid visits to Panneivilei, and he mentions two—one when several missionaries met him there to select a spot for his future house, and the other when Colonel Horsley of the Engineers (now a member of the Parent Committee in London) met him there for the same purpose. On the latter occasion he was successful in saving the life of a native Christian in the last stage of cholera, and that after all other remedies had failed, by applying a blister over the region of the heart, and giving a strong dose of calomel. On the 3d of December, he preached his first sermon in Tamil, of which he says, “It was on the same subject and text as that of my first English sermon, ‘God so loved the

world,' &c. I wish all the world believed that precious truth." Before the end of the year, he ventured to examine the catechists of the Satan-kullam district at their monthly gathering in the portion of "Watts's Scripture History" translated into Tamil, which they had learned since their last meeting; and attempted a short lecture on the history of Noah and his descendants. Such progress in a difficult language within fourteen months was highly satisfactory.

The cheering and animating effect upon his mind caused by this consciousness of gaining power over the language is very evident from his journal. He now could understand what his eyes saw; he could appreciate native character and intelligence, for we never know men till we understand their language, and he felt himself drawing near to the people in thought and feeling. This will appear from his account of the gathering at Palamcottah, held early in each year, for the meetings of several societies common to the mission.

"*January 3, 1844.*—Arrived here early this morning. All the missionaries of C. M. S. came to attend the anniversary of the native societies. Our friends in England would have enjoyed the sight of so large a body of native Christians as were assembled this evening. Prizes are awarded to catechists for essays written by them, and Mr Thomas's catechist, Luke,* read his, the best prize essay, before us all.

"*4th.*—At 6 o'clock A.M. we examined the Seminary boys—very creditable to Mr Hobbs, who superintends their

* Since ordained deacon in 1870.—G. P.

education. After breakfast, the annual meeting of the Tract and Book Societies. The meeting, held in the church, was attended by Catechists and Christians from villages some more than twenty-five miles distant. Interesting speeches were made. In the evening another meeting of the Native Philanthropic Society, and among the speeches I took part."

He records a visit paid by Mr and Mrs Forbes to the Satankullam station. Mr Forbes was an assistant collector, and as he and his lady took a lively interest in the spiritual welfare of the natives, they desired to see for themselves what was really doing. Being acquainted with the native language, he could appreciate what he saw and heard. They first saw the girls' school, and were so much pleased with the progress of the first classes in reading and repeating the doctrinal catechism of eighty-five questions and answers, that they promised each girl, seventy in number, a book. They also attended the native service in the church, and a meeting in behalf of the Church Building Society of the district; indeed Mr Forbes took the chair on the occasion, and greatly encouraged the assembly. After being present at the meeting of the catechists they departed, "expressing their great gratification at what they had seen and heard." If civil and military officers in India would do as Mr Forbes did, there would be less said on their return to England about the unsuccessfulness of missionary operations.

Mr Tucker now frequently visited his future district. He had a special object in so doing. The site

of his future mission compound having been sanctioned by the committee, he resolved to put up a temporary bungalow in which Mrs Tucker and himself might live while his substantial house was building; and for this purpose he spent two or three days there frequently. He thus writes on two of these occasions—

“*March 27.*—Mr E. P. Thomas, the collector, paid me a visit here early this morning, having pitched his tent at Perunkullam for the purpose of spending the day with me. He was present at the examination of two schools, and was pleased to find them so well instructed. The church also attracted his notice, and he admired the good order of the people, superintended as they had been from a distance of twenty-five miles. He was much pleased with the situation of my compound, just formed and laid out.

“*April 18.*—This afternoon I received under instruction sixty people from Mangalakurichy. They have been talking of it for some time, but have now quite made up their minds, and offer money towards building a church in their village.

“*22d.*—Visited to-day by the richest man of the Shanar tribe in Tinnevely, Nattati-Nadan. For some years past he has been a persecutor of the Christians in this neighbourhood, and has made many to apostatise. He came with a great train of servants, and after presenting fruits, as is customary, said that for the future he wished to be friendly. I told him that he could not expect my friendship unless he left off persecuting the Christians; to which he willingly agreed. I thank God for restraining this man, and I trust the little congregations may now have rest from their old enemy.”

In May Mr Tucker, in company with the Rev. Stephen Hobbs of the Nalloor station, whose district joined that of Pannevilei on the north-west,

proceeded to visit some villages inhabited by *Retties*, a tribe of high-caste cultivators, who will be frequently mentioned. One or two extracts may be given here by way of introduction.

“At Mudiman we found many people willing to put themselves under Christian instruction. Numbers flocked round to see the white men, and among them a venerable old man named Krishna Retty. He is the headman of this caste in the neighbourhood, and lives in a neighbouring village. We found him ready to give up heathenism and join the Christian religion with all the people of his village.”

The next evening they went to Otarasapetty, where the larger part of the village came forward and offered to renounce idolatry. Mr Tucker writes—

“This is one of the most interesting places we have yet visited, two heathen temples being delivered over to us and the idols in them destroyed. Moreover, Rettiies from other villages came to see us, so that we had a large congregation. There being no church, we preached to them in the open air by moonlight. Both Mr H. and myself addressed them. Old Krishna Retty, who had followed us, begged us to send a catechist to his village as soon as we could.”

He records this month, the hottest in India, a warning which Europeans require, especially in the first year or two of their residence, not to wage war with a tropical sun.

“Taken very ill in consequence of exposing myself too long to the sun this morning while superintending the building of my bungalow. Mr Pettitt being in the neighbourhood, and hearing of my illness, kindly came to my assistance. A heavy thunderstorm fell about noon, and one poor man was killed by the lightning while sheltering from the rain under a palmyra tree.”

CHAPTER IV.

TAKING CHARGE OF HIS STATION.

As frequent mention will be made in this and the following chapters of the system of *devil-worship* prevailing among the Shanars and other low-caste tribes of South India, it may be acceptable to the reader to be furnished with the following information respecting this wild and debasing superstition, abridged from a description given of it in my narrative of the Tinnevely mission before mentioned.

Despised by the Brahmins and the other high-castes, these people are excluded from the worship of *the gods*, and consequently are but little under the religious influence of the Brahmins. They content themselves with propitiating a host of imaginary *demons*, supposed by them to be of a ferocious and bloodthirsty nature, and to have the power of inflicting physical evils and even death upon mankind. They believe them to have been thrust down from a higher state for displeasing the superior deities, under which punishment they seek consolation in tormenting mankind. They include, however, among these some departed spirits of bold,

wicked, and cruel men, who had been the torment of their neighbours while they lived. They must never touch the ground, but move about in mid-air, alighting upon certain places and things, especially if they have points like spires, and infesting the eaves of houses, nooks, corners, and the holes of decayed trees, from which they watch their opportunity of inflicting mischief. They are regarded and dreaded as the authors of most diseases, especially epidemics, such as the measles, small-pox, and cholera; and when any of these diseases are prevalent in a neighbourhood, the people are mad upon devil-worship, and the noise of *tom-toms* (a kind of drum) and the yells of the devil-dancers and spectators are heard all night long. The idols in their temples, and the ornamental cloths hung round about them on the walls, represent these demons in the act of devouring some human beings, while others are hanging to their waists waiting for the same fate. They imagine that they sometimes see these devils wandering about the villages at night in the shape of a huge dog or cat with lamp-like eyes. The will-o'-the-wisp is of course one, and they fancy that the wind, often seen whirling along the fallen leaves for a considerable distance in a spiral form, is nothing else. Living consequently in fear of these imaginary beings, they place their devil-temples on the outskirts of their village, and he would be a bold man who at night would venture near it alone. The worship consists chiefly in offering sacrifices of blood, which

are supposed to gratify the malicious propensities of these demons and secure to the worshippers relief from their wrath.

When it is determined that a public worship for the village is to be performed, a tax is fixed for each family to pay. A day is appointed, musicians are engaged, rice and other articles, besides the sheep, pigs, and fowls, are bought. When the day arrives the people assemble, the music commences, the rice is boiled, dancing goes on, and all who have contributed have a right to share in the feast. The devil-dancers (*pey, devil; adi, dancer*) may be either men or women. As the ceremonies are going on, one of them exhibits symptoms of being affected; he becomes agitated, trembles, gapes, stretches out his hands like one very sleepy, his eyes become inflamed, he stares, throws himself on the ground, rolls about for some time, making an effort now and then to rise, then falling down again, he roars out monosyllabic sounds, such as *ha, ha*, and rises up. He is, as they suppose, possessed, water is thrown upon him, clean clothes are brought, and he dresses according to the character of the particular demon invoked. The dress consists of drawers dyed with figures representing the demon, with very small bells attached to the border round each leg, tinkling as he dances; a long tunic, with figures of devils in red, indicating blood-thirstiness, worked on it, covers his body; on his head is a high cap, having also a similar figure, with strings hanging behind to represent shaggy

hair; and in his hands he holds a thick club painted with various devices, and a spear of very rude workmanship—sometimes a rough-looking scimitar and a crooked dagger. The Rev. Dr Caldwell, missionary of the Society for the Propagation of the Gospel, in a pamphlet on this subject published by that Society, entitled, “Sketch of the Tinnevely Shanars,” gives this graphic description of the worship:—

“When the preparations are completed, and the devil-dance is about to commence, the music is at first comparatively slow, and the dancer seems impassive and sullen, and either he stands still or moves about in gloomy silence. Gradually, as the music becomes quicker and louder, his excitement begins to rise. Sometimes to work himself into a frenzy he uses medicated draughts, cuts and lacerates his flesh till the blood flows, lashes himself with a huge whip, presses a burning torch to his breast, drinks the blood which flows from his own wounds, or the blood of the sacrifice, putting the throat of the decapitated goat to his mouth. Then, as if he had acquired new life, he begins to brandish his staff of bells, and dance with a quick but unsteady step. Suddenly the *afflatus* descends. There is no mistaking that glare or those frantic leaps. He snorts, he stares, he gyrates. The demon has now taken bodily possession of him, and though he retains the power of utterance and motion, both are under the demon’s control, and his separate consciousness is in abeyance. The bystanders signalise the event by raising a long shout, attended with a peculiar vibratory noise, caused by a motion of the hand and tongue, or the tongue alone. The devil-dancer is now worshipped as a present deity, and every bystander consults him respecting his disease, his wants, the welfare of his absent relatives, the offerings to be made for the accomplishment of his wishes, and, in short, for every-

thing for which superhuman knowledge is supposed to be available."

To this may be added, that this worship does not take place inside the devil-temple, which generally is a small low hut, though some are larger and more substantial buildings, but in a space before it, where a fire is burning, around which these deluded performers dance sometimes for hours, the crowd of people looking on and uttering those frightful yells. It must not be supposed from these descriptions that the missionaries pronounce these cases to be real possessions, but that the people all regard them as such; while, at the same time, they would not feel at liberty positively to deny that such cases may occur among these deluded people. What a force do these representations give to the words of Jesus contained in His commission to the great apostle on the road to Damascus: "Delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness unto light, from the power of Satan unto God" (Acts xxvi. 17, 18).

To proceed with the narrative. We now approach a period of great interest in the life of Mr Tucker, the point to which he had so long been looking forward. He was now sufficiently advanced in the native language to minister, to converse, and to transact business, and the preliminary arrangements having been completed, he and Mrs Tucker finally took up their residence in their little bun-

galow at Panneivilei early in September. The reader will like to have Mr Tucker's own observations upon this occasion.

"September 3, 1844, *Panneivilei*. — Mrs Tucker and I arrived here early this morning. We felt that we were at last located in the place where, in all probability, we shall spend the greater part of our lives—the spot, therefore, which we may fairly call 'home,' a name dear to every Englishman. The people in great numbers came to visit us, rejoiced that a missionary was now to reside among them. It seems clear that a great door is opened for the preaching of the gospel. I trust that a few years will see thousands of the surrounding heathen with their own hands destroying the idols which they and their forefathers have so many years worshipped."

Large as were his expectations and hopes, they were, by the blessing of God, to a great extent realised, as the sequel will show. The following entry will remind the reader of his discussion with the sceptical gentleman at Torquay—

"4th.—Many more of our neighbours called to pay their respects. Their curiosity was much excited by a musical snuff-box which I had with me. I took occasion from it to reason with some heathen who came upon the existence of a Supreme Being. They acknowledged that some one must have made the musical-box, upon which I pointed out the certainty of God's existence from the works of creation."

Preparandi classes are an institution in Tinnevely. When a native village or a number of families in it place themselves under Christian instruction, the missionary wants some tolerably well-qualified native assistant who, at a moderate salary, shall go and reside among them, teaching

them and their children the elementary truths of the gospel, calling them together daily for prayers and the reading of God's Word, directing them how to observe the Lord's day, defending them both against temptations to inconsistency and persecutions from without, and preparing them for the visits of the missionary when he comes to examine into their progress and character. But where are such assistants to be found? Clearly in the beginning of a mission the missionary himself must produce them. Consequently, in anticipation of such demands, he selects from among those converts whom God has given him promising young men—sometimes not very young—to form a class at the station where he resides; and while they are improving in secular studies under a competent schoolmaster, he himself teaches and trains them daily in religious knowledge, sending them out occasionally to visit the villages as readers of the Scriptures and distributors of tracts, or taking them with him in his own visits. As they thus become prepared, they are placed out as readers and assistant catechists; but while they are under this preliminary instruction they are called a *preparandi class*. Now, by the growth of the mission, a large *Preparandi Institution* is formed at Palamcottah for the whole mission, where sixty or more students are under the training of Mr Sargent before mentioned; but the preparandi class is still to some extent kept up at the several stations. Mr Tucker at once commenced a class of this kind.

Till this period the Panneivilei district had been connected with Palamcottah; but now, as he had formally taken charge of it by directions from the Madras Committee, my ten years' connection with it ceased. His own account is as follows—

“*October 1.*—This day I take charge of the Panneivilei district. It is with great joy that I thus directly enter upon the missionary work, feeling it to be my greatest pleasure to have the opportunity of proclaiming the glad tidings of salvation to the Christians and to the heathen surrounding them. It is my earnest prayer that He who, as I believe, hath called me to this work, will give me grace sufficient and enable me to be faithful. The district is large; in it there are many thousands of heathen, and about fifteen hundred Christians.

“The limits of my district extend on the west as far as the road which runs from Palamcottah to Madras, on the south to the river Sinthupoondury, on the east to the Sawyerpuram district, and I know of nothing to prevent me travelling north as far as the Tinnevely province extends. These boundaries contain a space of about nine hundred square miles, with fifty-one villages in which are persons under Christian instruction; forty-three of which were delivered over to me by the Rev. G. Pettitt, and seven by the Rev. Stephen Hobbs. I have arranged them under two divisions, of which the following is a plan :—

DIVISIONS.	Villages.	Churches.	Prayer-houses.	Families.	Baptized.			Unbaptized.			Total.	Communi-cants.
					Men.	Women.	Child.	Men.	Women.	Child.		
Panneivilei . .	29	10	3	314	93	76	130	237	247	355	1138	52
Kallakakinaru .	22	3	3	125	112	97	59	73	68	42	451	100
Totals . .	51	13	6	439	205	173	189	310	315	397	1589	152

He also mentions that there were sixteen day-schools in the districts ; ten of which were taught by schoolmasters, containing 385 scholars, and six of a smaller kind by catechists, containing 65 scholars : total, 450.

Mr Tucker's Journal shows that he threw himself into his work with a steady ardour, reading regularly with his moonshee to perfect himself in the language. He devoted much time to his preparandi class. He visited the neighbouring congregations in the week-days, examining them in the doctrinal Catechism and Scripture knowledge, and instructing candidates for Baptism and the Lord's Supper. He paid much attention to the schools also. He received visits from natives of the neighbourhood, not unfrequently men of the higher castes ; and for many cases of sickness he successfully prescribed. He laid the foundation of a female school, where girls, boarded and clothed, might be trained under Mrs Tucker's care. And after the example of the missionaries at other stations, he gathered together his catechists and schoolmasters at the close of each month for business and their own religious improvement.

It was not long before the good effects of his residence among these people became evident. Inquiry was excited among the heathen. Respectability, importance, and permanence—no small things in the eyes of Hindoos—were thus given to the congregations of the district, and the respectful attention of the upper castes was more than

ever gained. At the first monthly meeting of his catechists, the number of accessions to the congregations throughout the district was announced to have been one hundred and forty of all ages. Soon after, a messenger came from a distance of forty-five miles to state that eighteen families were ready to do the same. His successful treatment of disease became a strong attraction to the natives, and even threatened to become a hindrance to his spiritual work.

“So many persons,” he says, “came to me for medicine, that after spending two or three hours in giving it promiscuously to Christians and heathens, I was at last obliged for want of time to give only to Christians.”

Again he says—

“A multitude of people came to me for medicine ; so many indeed that I was obliged to turn some away without giving. After shutting up my box, one man said to me, ‘I have been following you about for three days to get some medicine, and now you will not give me any !’ I therefore gave the poor fellow some, as I intended leaving the neighbourhood in the evening.”

He at length resolved to restrict his attentions to such applicants to two hours a day.

At the close of the year, he stated in his report for the three months he had been in charge, “That he had visited the whole of the district once, and parts of it two or three times; that he had found the congregations in a satisfactory state, both in regard to their knowledge of the gospel and their course of life, many of whom had not only turned

from the worship of dumb idols, but were serving the true God in sincerity." He also mentions that "Mrs Tucker had been able to begin her boarding-school, in which there were at present ten girls, three of whom could read the Gospels freely, and six more were shortly to be added."

"Besides these," he adds, "Mrs T. superintends the education of nine girls who attend as day-scholars. Six adults and four children have been received into the Church by baptism and the Lord's Supper administered four times. The number of patients to whom I have given medicine is 350; and among the heathen applicants I have persuaded three to give up idolatry and come under instruction. I have thus opportunities of speaking to persons who otherwise might never have heard the gospel."

CHAPTER V.

FULLY AT WORK.

THE beginning of the year 1845 found Mr Tucker fully established in his station at Panneivilei. He describes what may be interesting to English readers, the manner in which New Year's Day is observed at all the stations in the Tinnevelly mission—

“January 1.—At the early hour of four this morning, the Panneivilei Church was filled with members of the congregation, desirous of commencing the new year with prayer and praise. The church was lighted up much better than usual, and when Mrs Tucker and myself entered it, gladness was pictured on the countenances of all present. I used for the first time the new translation of the Book of Common Prayer,* and afterwards addressed the people on Genesis i. 3, ‘God said, Let there be light, and there was light.’ Such was the manner in which we began the year, and I trust we shall be enabled throughout it, if spared, ‘to do all in the name of the Lord Jesus, giving thanks unto God and the Father by Him.’ The catechists, schoolmasters, and congregations around us afterward, came to pay their respects

* Made by the missionaries of both societies meeting in committee under the Bishop's sanction. The first part was now completed and printed for use.

according to the custom for some time established among the missionaries in Tinnevely.

“Another sight would have been interesting to friends in England. About six hundred and fifty native Christians assembled in the mission compound to partake of a feast of curry and rice. Many had come from villages one or two miles distant, and they seated themselves on the sand according to their respective villages. Each one had provided himself with a kind of plate rudely manufactured from the palmyra leaf. Vellalars, Retties, Maravers, Shanars, Pallars, and Pariars were present, and all partook of the food prepared for them without any apparent distinction; the food of course being cooked by Vellalars.”

Only a few days later he records a most cheering event, which had probably been hastened by the Christian unity and strength manifested in these rejoicings—

“*January 5.* — At the morning service before breakfast, to my great joy, an additional twenty-five families, all inhabitants of Panneivilei, joined the congregation; at the head of them an old Pandaram (a sort of devotee) who had depised and resisted the gospel for many years. He has given up a small devil-temple, and with it some garments used in devil-worship. These persons having abandoned idolatry, *there are now no heathen in Panneivilei.* Their conversion to Christianity has been in a great measure effected through the zeal and exertions of Daniel Mukunthan, one of the leading men of my congregation, a sincere Christian, who was also very active when the present church was building. The church is now completely filled with the Panneivilei people only, and I have besides them four hundred Christians around me; so that I must immediately set to work, and procure if possible the wherewithal to build a large church.”

The same subject came up at the usual gather-

ing of his mission agents at the close of the month, when the accessions from heathenism since their last meeting was reported to be as many as one hundred and eighty-five persons, including of course children. He adds—

“Something must be done to enlarge the church immediately, as so many are obliged to sit exposed to the rays of the sun during the whole service. At a meeting of the District Church Building Committee, grants of seventy-five rupees were made to assist in the building of four new churches; and at the close, some promised to give sheep, others fowls, and one man gave a cow for the benefit of the society. It was gratifying to see them take it up with such spirit. I talked about building a new church at Panneivilei, and the catechists immediately said they would give 110 rupees toward it.”

The residence of a missionary in a locality formerly visited only occasionally, led not merely to inquiry among the heathen and accessions from their villages, but also to the recovery of some converts who had returned to their former ways. One instance may be adduced—

Samathanapuram.—Walked round the village with the catechist. It appears that a few years ago the greater part of this village were under Christian instruction; but now the number is lessened to about twenty; a reaction, however, seems to have taken place. Four families came over last week, and I was gratified to receive from them shares in four devil-temples.”

Not long after this, he mentions fourteen families in another village who returned in the same way. But with all this encouragement, he

was constrained in some places to grieve over unsatisfactory conduct in members of the congregations, and even to exercise painful discipline. He gives an instance—

“I was much grieved to find from the catechist's report of one congregation, that five male members of it had become quite indifferent to religion, seldom coming to church, and never learning the appointed lessons. I therefore spoke to them on their danger, and on the shame they are bringing upon the Christian Church ; but they despised everything I said, so that I felt it necessary to tell them they must either promise to amend or altogether absent themselves from divine service. They chose the latter, and I accordingly ordered their names to be removed from the list.”

In February, the Prayer Book Revision Meeting was held by the Missionary Brethren at his station, when he took occasion to form an independent Church Building Society for his district—

“19th.—In the evening held the anniversary meeting of our Church Building Society. Hitherto, it has been a branch of that at Palamcottah, henceforward it will be a separate society ; and I hope to establish a branch of it at Kallatakinaru. The missionary brethren attended the meeting, and four of them and four catechists addressed the people. A lively interest in the society seemed to pervade the whole assembly, and this was evident when at the conclusion the collection amounted to eighty-six rupees.” *

The next month, taking Mrs Tucker with him, he went to Kallatakinaru, and, after administering the Lord's Supper there on the Sunday, to which some came from villages seven miles distant, he held on the next day a meeting to form the pro-

* A rupee is equal to two shillings in English money.

posed branch of the Church Building Society, which was entirely successful. On this tour he met with many inquirers ; and he mentions one case which I must adduce, as containing a grateful acknowledgment of that invaluable help which so many missionaries receive at the hands of the British and Foreign Bible Society—

“ March 15. — The new converts assembled at seven o’clock for morning prayers. While I was speaking to them of serving God with all their hearts, they answered that such was their desire, and begged I would send them a catechist. As a proof of their sincerity, they delivered over to me a devil-temple, out of which they brought a large idol. God is indeed fulfilling His word and answering the prayers of His Church in this province. At 2 P.M. we assembled in the devil-temple, and the people for the first time joined me on that spot in prayer and praise to the true God through His Son Jesus Christ. A few heathens stood outside and listened silently. A young man of the congregation, superior to the rest, asked me for one of the Gospels, and I gave him that of St John. I must here acknowledge how much I feel indebted to the Bible Society for their liberal supply of God’s Word lately made, by which I am enabled to meet such demands.”

At the catechists’ monthly meeting, he was rejoiced to find that in their several villages no less than one hundred and seventy-five persons had placed themselves under instruction during the last month. The next month he learned that these successes were beginning to excite opposition. He suffered also in health from overwork and excitement, and thought it advisable to go in to Palamcottah for medical advice. On his return he

discovered that the promise of the influential Nādan before mentioned, to leave off persecuting the Christians, had proved to be of a very slippery kind—

“The Perankullam people,” he writes, “together with Nat-tāti Nādan, have formed an association, the object of which is to raise a fund to pay any fines which may be imposed upon the heathen for assaulting Christians. Only a few days since a heavy fine was put upon some rioters in a neighbouring village, and one of them was a Perankullam man. This is no doubt Satan’s work ; yet a proof, I trust, that Christianity is depriving him of some of his subjects.”

We shall have to notice presently many other proofs of this kind.

He was, however, soon to receive fresh encouragement during a visit to the Retty villages. The baptism of one before mentioned as an earnest leader among them deserves to be noticed.

“*May 17.*—Vengadēsapuram. This is the village of Krishna Retty, who appears to be indeed born of the Spirit. He is superior to any of his caste in personal appearance and manners, and is free from many of those prejudices which they so tenaciously cling to. As an instance, he voluntarily sat down with Mrs T. and myself, and partook of the food prepared by our low caste cook. He has learned the required lessons, he attends the means of grace regularly, loves to converse on religion, keeps the village people in good order, and will not allow of heathen customs among them. Upon his urgent request I have promised to baptize him to-morrow.

“*18th.*—At noon held a second service, when I baptized old Krishna Retty by the name of Abraham, and his son by that of Jacob. Christians from three other places were present, a few heathens also, whom I addressed on the danger of delay.”

Mr Tucker's medical skill was not only a blessing to the natives, who, as we have seen, flocked to him, but was a great comfort also to those mission families who were living at stations distant from Palamcottah. I find at this time an instance of it in a summons he received to hasten and prescribe for the children of the Rev. G. U. Pope of Sawyerpuram, recently left motherless. One of these, at the point of death when he arrived, under his treatment recovered. Shortly after, he mentions a visit of the same kind to the friends at Megnyanpuram.

The beneficial effects of Christianity upon the personal appearance, habits, and manners of those who had been for some time under its salutary influence, he thus notices :—

“Kongalakuritchy. This congregation consists of about one hundred and thirty persons, including children. They have been twenty-two years under instruction. I was struck with the difference between them and other villages recently come over. They all come to church neat and clean ; while those who have been only a short time, come in clothes hardly fit to be seen, especially the women. Moreover, the women here seem to vie with one another as to who shall learn most, and there is hardly one of them whose knowledge of the gospel would not make many an educated young lady in England blush, if called upon to answer the same questions as these poor women will readily reply to.”

But there was, as we shall see, a fiery trial preparing for these people.

When Mr and Mrs T. returned in August from Courtallam, whither they had resorted both for health's sake and for refreshing intercourse with

other missionary families, he found that during his absence arrangements previously made for the enlargement of his church at Panneivilei had been nearly completed; but another gratifying piece of intelligence awaited him which he had not anticipated. The catechist on his arrival informed him that at a village, only a quarter of a mile distant, forty additional families had placed themselves under instruction. As these would attend the services of the station, the church, even thus enlarged, would again be inadequate.

We now came upon those instances of *opposition and persecution*, resulting from the successes already granted to his work, to which reference has been made. So long as the gospel is preached without any visible results, the Hindoos will not persecute; but when converts are made, the conflict begins. The ordinary relations between these converts and the members of their own families, their fellow-villagers, or those whose lands, gardens, and palmyra trees they cultivate, are necessarily disturbed, and disputes arise. Those who have had influence and control over them so long, are annoyed to find a rival influence set up, which lessens and possibly supersedes theirs; and knowing how strong and permanent it is likely to be, because of a religious kind, they determine if possible to detach them from their new religion and its connections.

If persuasions and threats fail, they will in many cases resort to injustice and violence. They are especially opposed to the erection of a place of

worship for these converts. When persecution of this kind is inflicted upon those who have placed themselves under instruction, the missionary cannot withhold his sympathy, advice, and assistance, especially as the English Government earnestly wishes every one of its subjects to have liberty and protection. It is no easy matter for villagers, few of whom have received any education, especially if of lower caste, to resist the oppression and persecution of wealthy landholders living in towns; they have little or no acquaintance with law and the courts of justice; none of their relations or their caste are found in offices there; nor have they either the ability or the courage to present themselves alone before the authorities in quest of justice or relief. Besides which, it is a very common case for their oppressors and persecutors, when they have inflicted an act of violence, to be the first before the authorities in the form of plaintiffs, charging upon the sufferers the very violence of which they themselves have been guilty. Not a few cases have I myself known of native converts being apprehended on a charge of burning down their own place of worship which had been set on fire by their accusers.

The missionary, therefore, it will easily be perceived, is placed in a peculiarly difficult situation, which would become intolerable to his mind, if he were debarred from supplying to his converts such assistance under persecution as the law of the land, and the impartial British rule, permit him to render.

At the same time, it is certain that successful aid of this kind rendered to some, will prove to other persons involved in disputes, and perhaps oppressed, a temptation to seek aid of this kind by professing a willingness to join the Christian Church. Consequently, great practical wisdom and discretion are required on the part of the missionary, lest he should become the dupe of insincere persons, and find himself involved in matters which are no concern of his.

These explanations will prepare the reader to enter into Mr Tucker's remarks upon the persecutions which he now perceived to be arising, where his successes had taken place. In the month of September he says :—

“The troubles which fall upon our people on account of their profession of Christianity are the greatest source of anxiety to me. There is scarcely a village in my district in which the people are not subject to some trials from their heathen neighbours, which trials would immediately cease were they to go back to the worship of idols. The continual care I feel whether or not they will stand firm to the gospel, and my anxiety to see them delivered out of their troubles, are very hard to bear.”

Then he mentions cases, some of which I select:—

“Proceeded to Alvar Tope, where there is a small congregation, most of whom I believe to be truly sincere in their profession of the gospel. They have been much persecuted, and as yet stand firm. They were in tolerably good circumstances, but now, through the oppression of the merasdar (representative landholder), are very poor. He has told them, again and again, that if they will rub ashes on their forehead

(i.e. in honour of the gods), he will restore the property he has unjustly taken from them. Intending to build a little church here, we had begun to make the bricks, but the heathen assembled in crowds and broke them to pieces, and so frightened the makers that they would not go on with their work.

"At Mangalakuritchy the heathen did the same as at Alvar Tope, spoiling the bricks for the new church, and knocked down the temporary place of worship. Being at home at the time, and hearing of the riot, I at once proceeded to the spot, and was an eye-witness to the destruction that had taken place. I therefore sent up a complaint to the magistrate, with witnesses to prove the fact; and the culprits in consequence received the punishment they so richly deserved. Since then the church has been erected without molestation.

"In Titkamyalōdi a church has been erected with great difficulty. The merasdar, after trying to frighten them from commencing to build it, got up a false complaint against the people, stating that the Christians from several villages had come together in a crowd, destroyed a devil temple, and beat him and his people. A summons was issued against my catechist and fifteen of the congregation, and they were taken to the tahsildar's office, twenty miles. The complaint was soon dismissed as false, and the church was then built without further hindrance. This day I have performed service in it for the first time."

His journal also shows that many recent comers had been driven back to heathenism by these persecutions; and in some cases others who were not new comers. To one most painful case he calls especial attention. It was in that very village of Kongalakuritchy, before mentioned, as exhibiting the good effects of Christianity after twenty-two years of acquaintance with it.

"Among the thirty-two families," he says, "in that village,

ten of them have offered sacrifices to devils. The merasdar of the village, a very wicked man, who has for many years tried to force the people to renounce Christianity, at last had recourse to a stratagem. Having prepared sheep, rice, cocoanuts, and oil, for sacrifice, he sent for all the Christians to come to him. Only a few obeyed and went. To these he offered fifty rupees, and ordered them forthwith to take the prepared sacrifices and offer it to the demon. The bribe and the order proved too great a temptation. Among the backsliders there were three fine young women who have been educated in the village school. I hear that they wept a good deal at the thought of joining in a sacrifice to devils, but yielded in obedience to their parents. One young man, however, refused, and has since resisted all attempts to shake his constancy. He was brought up in our school, and the day before had received a New Testament from me." He then adds, "The rest of the congregation, eighty-two in number, have stood firm, and resisted all the enemy's influence. And upon looking over the catechist's report of the congregation, I find that the backsliders were the irregular attendants at worship, and that several had been before reproved by me for carelessness."

It may be well here to explain a term which the reader will have noticed as frequently occurring. Occasionally the missionaries apply the terms "*converts*" and "*Christians*" to those who newly join their congregations, but more frequently designate them as persons "*coming under instruction*." In the higher grades of Hindoo society, men become converts generally as individuals, after much inquiry, thought, and conference with the missionary. But among the labouring classes, especially in villages, they come in families. Oftentimes a large part of the village, after well debating the subject, make

up their minds to come in a body, and ask for a reader or catechist to be located among them. Their knowledge of the gospel is of a very general kind; and though it is explained to them, their ideas of its nature and requirements are but superficial. They are satisfied that devil-worship is darkness and that Christianity is light; and they are willing to place themselves under Christian instruction and training.

They at once begin to learn the doctrinal Catechism, consisting of eight-five questions and answers; they attend the means of grace, submit to the discipline of the congregation, and enjoy the advantages attendant upon Christian connections. From time to time they are examined personally by the missionary, and when their knowledge, character, and stability are approved by him, admitted to Baptism, and ultimately to the Lord's Supper. From the first day of their being received, they are required to abandon devil-worship and idolatry in all its forms; nor are either they or their children allowed to attend even as spectators at any heathen ceremonies. Now as some persons thus coming under instruction consent to do so because the heads of their villages or families have so arranged (very much as in former times the people in our own land forsook heathenism for Christianity), it is to be expected that after a time they will become careless, irregular, heartless, and consequently open to hostile influences, whether coming in the shape of temptations to tamper again with their old customs and

superstitions, or in the shape of persecution. Hence the need of *discipline*; for if persons one day present at devil-worship were allowed the next day to mingle with the worshippers of God, or if persons who persistently absent themselves from the means of grace and instruction were to be on the same footing in the congregation with those who are diligent and devout, Christianity, in a pagan land, would be ridiculous, not to say contemptible, in the eyes both of Christians and heathens; and would lose its power. Mr Tucker, by living among the congregations, and visiting them more frequently, had been able to ascertain more thoroughly the character of individuals, and as a consequence had to suspend and even to remove many from the connection of the church. These, together with those who had themselves dropped off, or had gone back through persecution, formed a considerable number, no less than two hundred and thirty persons in the whole district, as he mentions at the close of the year. It is painful, indeed, to think of so many persons excluded from the services of the church, yet in reality it was no loss of strength; to some of them the discipline would be beneficial; while upon those who remained steadfast it would have the most salutary effect. This explanation, as to the rudimentary character of people when first received under instruction, will, it is hoped, prevent Christian friends in England from forming too high an opinion of the native congregations in South India, and also from feel-

ing too much discouraged when they hear of some relapsing into their old superstitions. They will better understand, too, the cares and anxieties of the missionary, his alternations of joy and sorrow, in labouring among people just emerging out of the most debasing ignorance into the light and order of the Christian Church.

And now it is my pleasanter duty to show that, notwithstanding these drawbacks, the work of the Lord, even in respect of numbers, had throughout the year been steadily progressing. The table of congregations at the close of the year 1846, compared with that given above at his taking charge of the district, shows that the number of congregations had increased from fifty-one to fifty-five; that eight new churches had been added; that the "families" had grown from 439 to 555, the baptized from 567 to 740; and the total under instruction from 1589 to 2022, while 32 new communicants had been added to the list.

He reports also "that he had established at his station a Boys' boarding-school, the object of which is to give to the cleverest lads selected from the village school a plain *English* education, and to instil into their minds the great advantages of honesty and industrious habits. Fourteen had been admitted, and he was expecting two more. His *vernacular* village schools had increased from ten to nineteen, and the scholars from 385 to 638; among which there were 129 girls, a very large increase. Mrs Tucker's Girls' boarding-school had

also increased from nine to twenty, while she had twenty other girls as day-scholars learning with them.

It must also be added, that they had the gratification of receiving the Bishop of Madras, the late Dr Spencer, at their new station, the first Episcopal visit ever made in that neighbourhood, at which 147 candidates for confirmation were presented. The Bishop also examined Mrs Tucker's Girls' school, and expressed himself well satisfied with their progress.

CHAPTER VI.

STEADY PROGRESS (1846-9).

WE have now seen our friends, Mr and Mrs Tucker, diligently pursuing their work for a period of fifteen months, and have become acquainted with their plans and operations, their congregations and neighbours. As the future will be a continuation of the same work, I propose to select for notice only such peculiar or prominent incidents as may serve to sustain our interest in their doings.

Mr Tucker's knowledge of medicine brought him into contact with great varieties of persons, and afforded him favourable opportunities of prescribing not only for their bodily ailments, but for their spiritual diseases also. Men of high caste, even Brahmins, came to him, and listened to the gospel from his lips. One instance may be adduced :—

“ Had a visit from two Brahmins. One of them had been brought up in a mission-school near Bombay, and speaks English well. Having the heathen mark on his forehead, I attacked him on the subject of idolatry. He professed that he had long despised the worship of idols. I pressed upon him the importance of at once embracing Christianity, and we talked upon the subject a long time ; but he resorted again and again to the old excuse, that we must follow our

forefathers. I applied to him the native proverb, 'If the father be blind, must the son therefore put out his eyes.'"

The STATION SCHOOLS now began to bear fruit. After much examination, Mr Tucker baptized four of the boys in the boarding-school by the names of Abraham, Isaac, Joseph, and John. They had again and again requested baptism, but he had postponed it, especially as Joseph's father was still a heathen, though consenting. Some months after, several girls in Mrs Tucker's day-school urgently requested to be baptized. He hesitated on account of their age, and because the parents of some had not yet been baptized; but finding four among them old enough and otherwise qualified, he admitted them, together with sixteen other candidates.

Kallatakinaru has been before mentioned as the centre of his northern villages. Each visit to it gave him increased satisfaction. The formation of a branch there to the District Church Building Society has been mentioned. Its anniversary meeting was now held; the collection equalled that made at the beginning, and the head man of the village delivered his maiden speech. In June he visited them again; and they were delighted with a *gong* he had brought with him as a substitute for the drum, which had hitherto summoned them to service. On this occasion he administered the Lord's Supper to sixty-five communicants. And here he met with a very peculiar case.

"The inspecting catechist," he writes, "brought me a man who was anxious to join the congregation; but his wife was

a devil-dancer, who had such a love for it that she refused to join in his request. The man said he had done all he could to persuade her, but her hatred of the truth was such as to leave him no hope. The catechist told me that the man himself had stood out against the gospel for many years, believing in the power of the devils; but now, finding no satisfaction in idolatry, he had resolutely determined to be a Christian. It is my rule not to receive men without their wives, but as this poor fellow begged so hard to be admitted into the congregation, I consented, on the ground that all his children came with him.

Another instance of this kind may be added, as giving a somewhat amusing peep into the ideas and manners of Hindoo life.

"I was much amused," he says, "with the account a catechist gave of a man who, a few days ago, had placed himself under instruction. In a dream he had, he supposed himself to be at a devil-temple, and on the point of making an offering to the demon, when he saw me standing near, and saying, 'You must not come here.' This dream he afterwards related to a Christian neighbour, who interpreted it, by saying that it was a warning to give up idolatry, and join the Christian religion. He accordingly did so, but his wife is so opposed to the step that she has not eaten since, and declares that she will not eat till he renounces Christianity. This is the common method which a wife here adopts to master her husband. He, however, seems determined not to go back, and is using every effort to induce his wife to break her vow and eat."

The apostacy of ten families at Kongalakuritchy will be remembered as a most painful event of the past year. Now they earnestly requested to be received, making an open confession of their sin before the congregation, with prayer to the Saviour for His forgiveness. "And," he adds, "the stone idol, to which these backsliders had during their

apostasy offered sacrifice, was brought by them, and made a step at the entrance of the church, so that *they must now tread upon their degraded idol every time they enter the house of God.*" Towards the end of the year, on another visit to this place, an event occurred which shall be related in his own words—

"Mr Newman accompanied me to this village, and we were highly gratified to receive upwards of a hundred people as new converts. These were Shanars, and the whole of that caste living here are now under Christian instruction. I trust, through God's mercy, not a man will apostatise again to heathenism. They gave us a good test of their sincerity by bringing their idols and placing them before the church-door. In the afternoon, at divine service, the church was too small to hold the people, and some sat outside."

In April of the following year, he writes that fifty more persons had joined this congregation since his last visit, and that the whole number amounted to 300.

The Rev. Edward Newman here mentioned was Mr Tucker's college friend. He had recently joined the Tinnevelly Mission, and was now acquiring the language, and passing through the same introductory process as that which had prepared Mr Tucker for his station. Missionary work indeed was not new to him, for he had laboured in the Church Missionary Society's Mission in Jamaica, until its transference to the ecclesiastical authorities of the island, by which he was set free for work in India.

Mr Tucker's account of a first visit to Manalkadu early in June is too interesting to be passed over.

"The whole of the Shanar population—about two hundred in number—came under instruction in February last, but various hindrances have prevented my visiting them till now. They have attended the means of grace regularly. Another pleasing feature is, that they are willing to send their daughters to school. About forty children—boys and girls—are daily instructed by the schoolmaster. On the north side of the village, in a beautiful grove of margosa-trees, stands a large devil-temple, containing four small rooms. In three of these there are several idols, which, together with the temple itself, have been delivered up to me by *all* the shareholders. I hope, therefore, that henceforth idolatry will cease, and in the place of it a spiritual worship be offered to the only true God through Christ."

I find a notice of the SUNDAY-SCHOOL at Pannivilei, which will be read with pleasure, especially when it is known that *Sunday* Schools in Tinnevely are rare.

"Dec. 13.—We have now rather a large Sunday School in the compound, about eighty boys and the same number of girls, superintended respectively by Mrs Tucker and myself. She instructs the senior girls' class, and I the senior boys'; the lower classes are taught by the Catechists and Preparandi."

From his report of the district (sent to the Parent Society) at the close of this year (1846), the following summary is extracted:—

"In the course of the year, it has pleased God to lead upwards of 400 in this district to renounce idolatry, and to profess themselves Christians. Most of them have shown a resolution to remain firm in their new faith; 171 persons, including

children, have been admitted to baptism, and 58 additional persons to the Lord's Table." He mentions also that his Preparandi class had learned the whole of Watts's "Scripture History" (translated and printed by the Tinnevelly Book Society); that the Catechists and congregations had taken a lively interest in the several societies established in the mission, and had contributed liberally to their support, mentioning especially the Branch Bible Society recently formed at Palamcottah; and he states that within the year, his own District Church Building Fund had built four new village churches, besides making a grant of 300 rupees towards his intended station church. He was about to send out three of his Preparandi class as Readers. He had employed nine additional schoolmasters; and had now thirty schools with 966 scholars, in which were heathen and Mohammedan children, and a few Roman Catholics; and he particularises Mrs Tucker's school, as having in it twenty-two boarders and sixty day-scholars, all Christian children, from whose education he anticipated the greatest advantages to the mission. Besides which, he had in the boys' boarding-school eighteen pupils, some of whom he was hoping to send for a superior education to the Palamcottah Seminary. The conclusion of his report exhibits the holy joy he felt in his work—

"The instruction of so many school-children, and the teaching of the first principles of Christianity to no less than 2400 people, depending upon God's blessing to prosper our work, is a privilege for which I cannot be too thankful, and, more-

over, is a fact which ought to encourage the most despondent friend of missions."

In the early part of the following year, 1847, he met with great encouragement in perceiving an evident growth of religious earnestness and decorum among the congregations; while at the same time he became acquainted with the history and character of many individuals among them whom he could regard as genuine Christians. The instances of both kinds recorded are many; one or two only can be selected—

"*Muddiman, February 19.*—This congregation, though small, has stood out many trials. From the time they first came under instruction, in May 1844, to this time, they have shown an earnestness and zeal which I believe to be the fruits of a desire to serve God and obtain the world to come. If there were no other Christians in my district, I should consider this little flock alone a more than sufficient recompense for anything I have been permitted to do for the extension of Christ's kingdom.

"*Toryoor.*—This village is the centre of a little district, inasmuch as the three or four congregations under the charge of its Catechist are in villages around it at a distance of three miles. There seems to be a missionary spirit among the few that are Christians in it. The chief instrument in collecting the present converts is Sattianathen, the son of an old Catechist who laboured faithfully in the Nalloor district. His father on his death-bed gave a strict charge to his son, and the son has so far obeyed as not only to be faithful himself, but also to become a light to his heathen neighbours. There are now upwards of sixty people here and in the neighbourhood who have been led to listen to the glad tidings through this one man, and, what is very pleasing, he labours among all castes. The present congregation consists of Retties, Chetties, Mara-

vers, Shanars, and Pariars. The man himself is a Shanar, and lives upon a little property he has in the village."

From the *individual cases* above referred to as encouraging, I select the following. The first needs a prefatory remark. The missionaries are particularly strict in forbidding the marriage of female members of the congregation with men still in heathenism, because they are thereby withdrawn from the means of grace, and placed in the midst of temptations to idolatry, which they cannot be expected to withstand. Indeed, parents who give their daughters in marriage to heathens forfeit their connection with the congregation. Still, not a few instances have come to our knowledge of girls, thus torn from the congregations, who have been the means of bringing their heathen husbands and relations into the Christian Church. An instance here presents itself—

"The gospel standard has been raised here (Katkullam) only a few months. The account of its introduction is interesting. A young woman instructed in a mission school was married by her wicked father to a heathen. It pleased God, however, to bless the instruction she had received to the saving of her soul; she felt wretched in being among none but heathen, and endeavoured to persuade her husband to place himself under Christian instruction. At length he became as anxious as she to be a Christian. She being a backslider, I at first refused to receive her, but finding that she had manifested such earnestness, I admitted them both; and they are now the centre and prop of a little congregation gathered from among their own caste."

On a visit to Kallatakinaru he thus writes—

“The finest man I ever saw of the Pallar caste offered to place himself, together with six other families, under instruction. His manner was that of a perfect gentleman, and his appearance such, that had I not known who he was, I should have taken him for a high-caste man. I learned from him that he had been a Romanist for many years, and that, having listened with pleasure to the examination of a mission school, he was anxious to know more of our religion. He said that the Romish priest had made him take a vow that he would never leave the Roman faith. At first this made him afraid, but after learning from a Catechist that he need not fear, he had determined to forsake Romanism and learn more of our doctrine. I feel convinced from all I have heard of this man that he is sincere. A wealthy Maraver also, together with his family, has joined this congregation”

I cannot withhold the following notice of an individual of whom I can myself testify, from a long personal acquaintance, that he was a true disciple, a zealous Christian—

“Preached in the evening at Panneivilei upon Mark xvi. 15, 16. I spoke principally upon the necessity of praying for the heathen. On coming out of the church, old David Nadan, the head-man, said, ‘I have been a Christian about twenty years, and I was the only one in the village and neighbourhood at first. I have always prayed that the heathen might give up idolatry and learn the Word of God; and see how many Christians there are now! I shall yet pray that the Lord will be pleased to convert many more of my friends, and I know that He will do so.’”

Nor will the following case be uninteresting—

“Rode in the evening to Vapenkullam. It is my first visit to about fifty new converts. Among the number of my hearers was an old faithful servant of Christ—a widow. In her younger days she had been a zealous devil-dancer, but,

having heard the way of salvation, she joined Christianity with all her heart, was baptized by Mr Rhenius, and has been a communicant and zealous disciple for many years. She came forward on this occasion, and said, 'I have prayed many years for the conversion of these people, and now, by God's mercy, they are come, and I trust that many more will come and be saved.'"

Occasional entries in his Journal show that he was still using his medical skill, especially during a time of cholera which lately visited the province. It was natural, however, to suppose that this would excite the displeasure of native doctors, whose patients might prefer greater skill and cheaper medicine than theirs, and lead to such opposition on their part as he describes in the following extract—

"Oct. 17.—Gave away medicine to a great many patients. A liberal supply recently received from the Home Committee enables me to give to a great many applicants. If there were not a soul under Christian instruction, I could easily get a congregation of heathen every day by going from village to village with my medicine-chest. The heathen doctors sometimes endeavour to frighten our people back into heathenism by saying to them, while feeling their pulse, 'You are under the curse of such and such a devil, and if you wish to get well you must offer sacrifice to him.' I remember once, when feeling the pulse of a heathen, saying to him—'Why do you not learn the Word of God?' He replied, 'Sir, from this day I will begin to learn it.' I felt this, however, to be not altogether a proper way of making converts, and therefore do not adopt it."

This observation shows that Mr Tucker was well aware that natives sometimes place themselves in

connection with Christian congregations from doubtful motives. He frequently indeed mentions his fears in this respect. "I proceeded to a village where I met about two hundred new Maraver converts (a caste called in some parts of South India 'the thief-caste'), and preached to them. How long they will remain steadfast is yet to be proved. At present they profess to be sincere and determined. I cannot expect, however, that they all will be firm."

But even when the bulk of such converts in a village relapse, some remain and form a nucleus, around which individuals from among the lapsed gather by degrees, as well as from among the heathen. One such case is here given—

"Ootasarapetty.—There is much here to cause grief, inas-much as many have gone back to the worship of devils. They were under instruction about a year, and had learned during that time the Creed, the Lord's Prayer, the Ten Commandments, and five or six pages of the Catechism. There is this satisfaction—that I have done what I could. It may be that God will hereafter give them a better mind. One thing gives me great joy—that five individuals remain firm, and one of them is a man 'full of faith and good works.' It was with great pleasure that I preached to these five on Romans viii. 28-30. Some of the backsliders came to listen. One of the five had his leg amputated at the Palamcottah hospital, and now walks about, to the astonishment of the natives, with a wooden leg."

Many strange customs connected with the demon-worship referred to in these pages have been stated in missionary reports, and many yet possibly re-

main unknown. Mr Tucker mentions one new to myself. By way of introducing it, I may observe that in their notions of transmigration the Hindoos by no means think the race of devils an inferior race to that of men. As they venerate and worship only *power*, they account those beings who have more power than themselves, however wicked they may be, as beings of a higher grade; and believing that demons have, by invisibility, the power to inflict disease, they seek to propitiate them by sacrifices and ceremonies in the way of worship, honouring even deceased men and women whom they believe to have become devils.

“In a large heathen village within sight of Seetahkullam there is a great feast and offerings to-day to a goddess, or rather the spirit of a wicked woman who, many years ago, is said to have murdered her brother or husband. In order to propitiate her spirit, the ferocity of which they still dread, the village people annually make a mud image of the woman, hold a large feast on the occasion, sacrifice about two hundred sheep to this newly-made idol, and, at the conclusion, a certain number of men come forward, and with clubs break the image all to pieces, in revenge, they say, for the murder she committed.”

Early in 1848 he found proofs of a more friendly disposition amongst the higher grades of the heathen. He describes a visit which, at the request of several respectable people, he paid to the village of Manakary—

“On my arrival I found a large pandal (booth) erected for my reception. There is a large heathen temple here. About fifty families of Brahmins and a great number of other castes

reside in the village. The visit of a white man attracted great curiosity. I invited the crowd to sit and listen while I explained to them the nature of Christianity. Some walked off at this ; but about eighty people remained and listened to the gospel for more than half an hour. Many expressed a desire to learn more of our religion, and even asked for a Catechist. Strange to say, the Brahmins of this village are not opposed to the other people learning Christianity, but rather encourage them ; for, hearing that I was coming to preach, they assisted in the erection of the pandal."

He also mentions that the Jemindar of Ettiyapuram, who had so often been a hinderer of Christianity among his tenants, had freely consented to the erection of a church at Kasavangundu. The notice he gives of the opening in this place may be added here—

"The people of this village having come to Christianity is a step likely to induce other high-caste natives to follow their example. They are of the Retty caste—higher than Maravers, and rather lower than Vellalars. There are six villages in my district in which Christians of this caste reside, and a few of these are the most sincere converts I know. Our religion in these parts is no longer looked upon as the religion of Pariars, as there are now villages of Vellalars, Retties, and Maravers."

From his annual report to the Parent Committee for this year (1848) I extract the following—

"(1.) *A Specimen of a Day's Work in the District.*—A ride of six or seven miles before sunrise ; after arriving at a village, I converse with the people on general topics. Then divine service from seven till nine, during which I also hear every man, woman, and child of the congregation present in their lessons. Afterward, breakfast and private reading.

From eleven till one o'clock, receiving visitors and attending to business. From one till three, examination of the school children ; dinner. From four till half-past five, divine service. Afterward, ride to another village, where I have prayers and a sermon.

“(2.) *A Day's Work at Home*.—I make it a rule not to undertake public business before breakfast, that I may have that time to myself for exercise. Every alternate day I spend from half-past ten till four in giving medicine, listening to the troubles of my people, receiving native visitors, and reading with my moonshee. Other days I am employed in teaching the Preparandi and schoolboys, and preparing sermons, and occasionally in examining and teaching Mrs Tucker's schoolgirls.

“(3.) Two days in each month the schoolmasters, and four days the Catechists, are with me, when I spend from half-past ten till half-past four in examining their reports and instructing them. I also meet them in the evening for divine service.

“(4.) *Sabbath Duties when at Panneivilei*.—Morning service at half-past seven till nine ; again at noon from twelve till two. Sunday school from four till half-past five ; and evening service at a neighbouring village. The Lord's Supper once a month at Panneivilei, and occasionally at other places.”

After such perpetual “days' work” in a tropical clime, probably with little rest to compensate for the blessed toil of the Sabbath, it will not surprise the reader to learn that Mr Tucker's health gave way. He had one or two slight warnings during the year 1848 ; but towards its close a very serious attack of illness prostrated him entirely, and even threatened his life. He himself says little respecting it, except in the way of grateful thanksgiving to God for his recovery. In his Journal, beyond one or two allusions, no mention of it is made ; it

is, however, indicated by a long gap in the entries. I learn from Mrs Tucker that they went into Palamcottah for medical treatment in December. Mr Newman (who had taken charge of that station during my furlough to England) being absent, they were kindly entertained by Mr W. Douglas, then the Resident Judge, while Mr Tucker was suffering from intermittent fever. On the return of Mr and Mrs Newman from the sea-coast, he went, apparently much better, to stay a few days with them, where, however, he had a dangerous relapse, of which Mr Newman gives the following description:—

“Mr and Mrs Tucker stayed in my house a month, during a greater part of which time he was extremely ill. Dr Foulis, the Zillah surgeon, very kindly attended him during the severity of his sickness two or three times a day, applying the *douche* bath to his head with his own hands. In my journal of that period I find the following entry:—‘1849, *January* 18.—To-day Tucker left for Trichendoor. His has indeed been a severe illness, and his recovery seems to be a direct answer to prayer. For when we could do nothing more, we betook ourselves to prayer, and the Lord raised him up from the gates of death.’”

After his convalescence, Colonel and Mrs Horsley invited him and Mrs Tucker to go with them to Trichendoor; whence, after spending two months or more very happily by the seaside, he returned with reinigorated health to his work. On the 18th of

May, he dispatched his report of 1848 to the Home Committee; from which it appears that he had not very long before returned to his station. It is in the commencement of this report that the following notice of his sickness occurs—

“God, who, in His mysterious and merciful providence, removes one from the earth and preserves another in it, has been graciously pleased to carry me through a severe and protracted illness, and bestowed upon me again the blessing of health and strength; for which great mercy to myself, and also His goodness to Mrs Tucker and my people, I humbly record my heartfelt thanks.”

In this report he mentions “that the JUBILEE of the Church Missionary Society had just been celebrated with much zeal and spirit at Pan-neivilei”—

“The day,” he says, “was one on which all my old missionary feeling seemed to return with double force, and convinced me more fully than ever that I am in the position in which, with the help of God’s grace, I can do most good on earth, and one which I would not exchange for the brightest prospects the world could offer. Experience has taught me that the missionary work is not of so romantic a character as is supposed in England; yet so long as we can feel ourselves moved by the love of Christ to preach the gospel, and so long as there are heathen sitting in darkness and the shadow of death, we may be assured that we have the approbation of Him who commanded His followers to preach the gospel to every creature, and also said, ‘Lo I am with you always, unto the end of the world.’”

He also mentions a singular incident connected with this celebration—

“About 140 rupees were collected. A man present on the

occasion came to me the next day and said, 'Sir, I heard yesterday so much of what has been done in the world by the Church Missionary Society for the last fifty years, that I have quite made up my mind to become a Christian.'

The first journey to the villages after his recovery took place in June 1849. It was wisely arranged that Mrs Tucker should accompany him, to be near in case of a relapse, as well as to assist in examining the village schools. At the second village they visited he was cheered not only by finding the congregation in good order and a new school commenced, but also by the application of a man who had apostatised for filthy lucre's sake to be restored to the congregation. The next day he saw with delight in one of his congregations Christians of no fewer than eight different castes joining in the same worship, "which," he adds, "they would never do as heathen." He also saw among them a Roman Catholic very attentive throughout the service, who afterwards, when asked why he had come, replied, "To see whether the Roman religion or yours is the best."

The affectionate interest which was manifested towards him on his recovery from sickness, and the joy expressed in all the congregations, greatly cheered and encouraged him during this tour; among the incidents of which was a visit by invitation to a heathen village where the people had erected a temporary resting-place for him and Mrs Tucker. They returned to their home well, and with thankful hearts.

I pass on to a later date, and select the following account of a general examination of schools held at the station in October 1849—

“Children from eight of the neighbouring day-schools were present, amounting to upwards of 200. I examined every child in reading, writing, arithmetic, and the Doctrinal Catechism. The examination lasted several hours. I distributed a few prizes, and was pleased to find the first and third prizes were gained by two children in ‘*the Philadelphia School, which is supported by seventy poor persons in England, each giving a penny a month, and promising to pray for a blessing on the penny.*’ The pence are collected by the Rev. G. Hadley, of Milbourne, St Andrew, in Dorsetshire.”

I must add his notice of Mrs Tucker’s station school—

“Instructed the first class for three hours. It consists of forty-five girls. All can read the Scriptures fluently, and write on ollas (palmyra leaves), and have a fair knowledge of the Bible. They also learn geography. It is astonishing to see how much they retain in their memory. Some can repeat almost every word of three large catechisms, and about one hundred and fifty pages of Watts’s ‘Scripture History.’”

He mentions also an examination of candidates for the Lord’s Supper, forming a class of thirty-five, nearly all of whom he admitted. And his description of one individual among them presents too good an example to be omitted—

“The most satisfactory member of this congregation, *Kanandavilei*, is the richest man among them. He was ‘the last’ to give up heathenism, but is ‘the first’ in zeal and love towards God. He is always in his place at church, learns well, is baptized, and a communicant. His son, a young

man of twenty-five, is also a regular attendant. His father tells me that he is always reading a Bible I gave him a year ago."

At the conclusion of the year, he reported that a steady increase had been going on in almost every department of the mission, and he gives a detailed account of several individuals in his district whose Christian conduct afforded him the greatest satisfaction. I must content myself with giving the sketch of one of them, who had recently been found "with his loins girt and his lamp burning" when suddenly called away by the Master's voice—

"The congregation at Panneivilei have sustained a great loss in the death of old *Muttia Pillay*, the most devoted and pious Catechist in the district. He was of the Vellalar caste, and of a respectable family. While a heathen, he became anxious about the salvation of his soul, and sought it in the multitudinous ceremonies of idolatry, but sought in vain. Forsaking Hindooism, he studied the Mohammedan religion. He found, however, nothing there to satisfy the cravings of his spirit. At this time, he met with David, the present headman of Panneivilei (before mentioned, p. 86), who advised him to join the Christian people and read their books. He then procured a few tracts and a New Testament, which he read over and over again; and at length, before he met with either Catechist or missionary, became fully convinced that the Christian religion was the one which could afford his conscience peace. He then began to assemble the people of the village in his house to teach them what he had discovered, and to join with them in prayer to the Almighty God. Shortly after this, when the late Mr Rhenius visited the neighbourhood, *Muttia Pillay* applied to him for baptism. Being satisfied of his earnestness and knowledge, Mr Rhenius at once received him into the Christian Church. He has ever since, till the hour of his death, proved himself a sincere

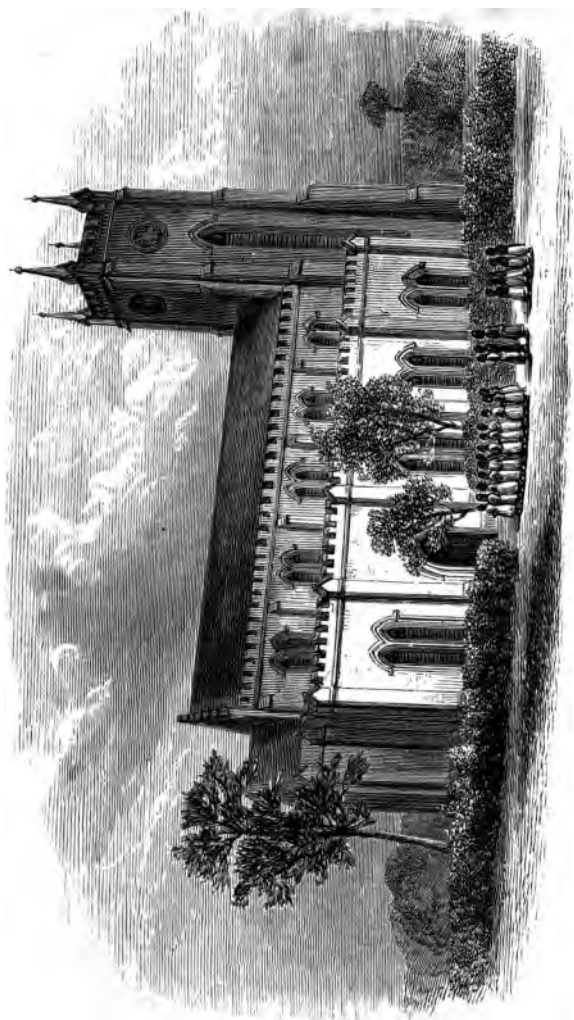
disciple of Christ. The Rev. G. Pettitt mentions him in his journal, published in the *Madras Church Missionary Record* for 1840, p. 3. When I took charge of the district in 1844, I found him thoroughly devoted to his work as a Catechist, and I soon afterwards placed him at Panneivilei. He was a man of regular and industrious habits. Rising with the sun, he spent an hour in private devotion, and the rest of the day in teaching the members of the congregation wherever he could meet with them, often posting himself on the road where the women daily passed to fetch water from the wells, and inviting the passers-by to learn from his lips their appointed lessons. He was also very attentive to the sick. From the beginning he had entirely renounced caste, partaking freely of food offered him by Christians of lower castes than himself, and avowing openly that the restrictions it places upon intermarriages were wrong. When I was examining the people in the Catechism, he always appeared to know exactly what each individual had learned without looking at the list, though he had upwards of two hundred to instruct. Those who were irregular in attendance he would earnestly warn and persuade. He was known to have expressed a wish to die suddenly, lest by impatience under great suffering he should say or do anything that might dishonour his Saviour, and his death was indeed sudden, for one morning, while commencing the prayers in the church, he fell over on one side upon the ground, and immediately expired. I have the fullest assurance that he will hereafter rise to eternal life."

I close this chapter with Mr Tucker's account of the opening of the new church erected at his station.

Having mentioned that the necessity for a large and substantial church had become urgent, from the fact that within a circle of two miles from Panneivilei there were already a thousand persons

under Christian instruction, who would gladly attend it on the Sunday, he writes to a friend—

“I therefore determined to erect in the mission compound a plain Gothic church, which should contain at least a thousand worshippers. The foundation-stone was laid by the Rev. G. Pettitt on 8th October 1846, and it was opened on the 3d of October 1849. It was an occasion of great interest, for not only were most of my brother missionaries in Tinnevely and other European friends present, but many Catechists and native Christians from all parts of the district, and from other districts also, attended ; so that although the church is calculated to hold nearly twelve hundred, there was not sufficient room, and many were obliged to remain outside. The Rev. E. Sargent read the prayers, and the Rev. P. P. Shaffter delivered an appropriate and excellent sermon. The completion of the church is a subject of great rejoicing to myself, because I am thereby enabled to collect every Sabbath a much larger congregation to whom I can preach the unsearchable riches of Christ. I was much gratified to find, on the following Sunday, almost as great an attendance as on the day of opening. It is no small token for good that, in the midst of a large heathen and Mohammedan population, so many souls will now meet in one place to worship the only true and living God, and to hear His Holy Word. I feel it to be a great privilege that He has given me the opportunity of proclaiming that Word every Sabbath-day to so great a congregation, only just gathered in from among the heathen. And I feel that by His grace alone shall I be able to point as I ought to ‘the Lamb of God who taketh away the sin of the world.’ Pray for me, dear friend, that I may be the honoured instrument of placing a few spiritual stones in His glorious temple. After the opening service was over, I gave a feast of curry and rice, at which nearly two thousand were present.”



PANNEIVILEI CHURCH, TINNEVELLY.



CHAPTER VII.

PREACHING TO THE HEATHEN.

IN the last chapter, ending with 1849, we have seen Mr Tucker diligently at his work. We are now to see more of the man himself, by noticing the thoughts and feelings of his mind, and the effect of his work upon them. He tells us, for instance, that the serious illness from which he had recovered about the middle of the year, had left him so languid and weak, so ill-prepared to sustain the cares pressing heavily on his nervous system, that he feared it would be needful for him to return to England for a change. Referring backwards to these burdens, he writes in his annual report for 1850 as follows—

“The cares and anxiety necessarily connected with the charge of a Tinnevely district is known only to those who have tasted them. There may be situations in India which require more bodily exertion, but none I think where both the body and mind are so much exercised and tried. A missionary who watches for every opportunity of fulfilling the commission of his Lord is perhaps subject to more anxiety than any other individual in the world ; and were it not for the comfort derived from His promises, I undertake to say that no man could persevere in the work. He has not only

to take heed that he himself does nothing to cause the enemy to blaspheme, but also to see that his people in all things walk blameless. I confess that through ill-health I have sometimes felt these cares to be too much for me, yet I am thankful to say that, through God's mercy, my health has been so much recruited, that, instead of leaving my work, I am more than ever prepared to go forward."

He then details his plans, which show how systematically he worked—

"As there are nearly three hundred communicants, over thirteen hundred baptized persons, and one thousand more preparing for baptism, I feel it my first duty to attend to these. With this in view, I give three whole days every month to the instruction of the Catechists and Readers, storing their minds with the means of teaching their people. Each one under their care is expected to learn four verses of Scripture every month; and in my visits to their villages, I hear every member of the congregation repeat the appointed lessons."

Again he says, in reference to the children of the converts—

"If these lambs of the flock were left without the shepherd's care, they would soon be devoured by wolves. Remembering that for training them in Christian knowledge and habits, and for instilling true ideas of holiness into their minds, our village schools are established, no inconsiderable portion of my time is occupied in their inspection. I spend also two whole days each month with the schoolmasters, examining their reports and instructing them."

Following out these well-digested plans, he was able to find time also to visit the heathen villages and towns lying within his district; and deeply interesting are the details given in his journal of

these visits ; exhibiting not only those whom he describes, but unconsciously his own character also. A few cases only can be selected—

“ On my road passed through Poothoor, where I collected a crowd of more than a hundred persons of the Vellala and Shepherd castes. They came out of curiosity to see the white man, but when they found what my object was, some began to grumble ; I gained, however, a quiet hearing for half an hour. At the conclusion, they were so eager to receive books and tracts, that I was obliged to ask for patience. Even women came and begged a tract for their absent children. If I had been distributing rupees they could not have shown greater earnestness.”

He had many invitations from the heathen to visit them, and it is evident that his medicine-chest had something to do with his attractiveness, for he mentions on one occasion that thirty men of the Naick caste had come as many as thirty miles for medicine, and listened to his preaching. But greater results than bodily health were realised. For instance—

“ At one place, I preached twice to about a hundred persons. Most of them have since come to me and delivered up two large devil-temples, having with their own hands destroyed the idols ; and notwithstanding severe persecution, they have remained throughout the year steadfast in their profession.”

His mode of dealing with them in argument will be read with pleasure—

“ I had an interesting conversation with some heathen who came to see me. To the excuse, ‘ Who has seen God ? ’ I took out my watch, and argued that it had made itself, be-

cause it was now going by itself ; the fallacy of which they at once perceived. I asked then if they had seen the maker of the watch, or whether they could doubt that it had a maker ? They then acknowledged that we may learn the existence of God from the works of creation."

He frequently fell in with Roman Catholic natives, and I give a specimen of his dealing with them. A native merchant who was a heathen had invited him to his house, whither he was followed by a crowd curious to see and hear the white man—

"Seeing many with no marks on their foreheads," he says, "I asked their religion ? ' Catholics,' they replied. Then arose a discussion about the worship of saints, the Eucharist, and the rule of faith. An intelligent young man of the party said his priest had assured him that Protestants had mutilated the Bible, giving, as an instance, that they had omitted the text which says the Virgin commanded her son Jesus to 'die for the world. When I asked him to show me the verse, he said he did not possess a Bible. I took the opportunity to show him the advantages of Protestantism, inasmuch as *we* give the Bible into the hands of the people to test what we preach, while the priest, by withholding it, can preach what he likes. I engaged to show from the priest's own Bible that our religion is in accordance with it. We parted in a very friendly way."

The following incident will show that the heathen were not always friendly, and that his tact and firmness sometimes were severely put to the test. On a visit to the Retty villages, he was to perform the first Christian marriages among the converts of that caste—

"Some heathen relations," he says, "came the day before and objected to one of the marriages, on the ground that the

bridegroom was bound, according to their caste customs, to marry a certain girl who was a heathen. Not succeeding, they threatened to prevent it by violence, upon which I begged them to leave my tent. Next day, though I found that these objectors were backed up by the Jemindar, I resolved to perform the four marriages at all risks, and they were concluded in peace. No sooner, however, had the bridal party left the church, than the heathen party fulfilled their threats, by beating them unmercifully with sticks and staves, cutting open one poor woman's head. Seeing this, I bade all the Christians to run to their houses and keep perfectly quiet, and threatened that if any one of them should strike a blow in return, I would leave them to their fate. They instantly obeyed, and then I wrote off to the native magistrate, giving a report of the riot. The heathen party, finding no resistance and no one to beat, went off to the Jemindar to consult how they might best get out of the scrape."

In the midst of these labours and anxieties he met with many encouragements. He found instances of parents who had renounced idolatry through the influence of their children in his schools. In one village one hundred and forty persons who had backslided three years before begged again to be received. In another, the head-man, a convert from Romanism, built the walls of the church for the converts at his own expense; and at the opening of it, five heathen families came and asked to be received. In a third, he saw an aged woman, ninety-four years of age, just brought into the Saviour's fold. A native Christian Itinerant, called in Tinnevely a "*Pilgrim*," had gone through numerous villages singing the poems of the well-known Christian poet of Tanjore, and

distributing tracts and portions of Scripture with great success. He was cheered by the increasing evidence of a missionary spirit among the Christians, especially as it led to a monthly prayer-meeting, and to such exertions as these—

“Some of the youths,” he says, “in my station school, during the holidays, at their own request, accompanied me in my missionary excursions ; and long after I had retired to my tent, I heard them outside persuading the heathen to place themselves under Christian instruction.”

A remarkable answer to united prayer deserves to be mentioned—

“*October 22, 1851.*—There being a great want of rain, the Christians in their respective villages assembled to-day to pray for a supply. At Panneivilei the congregation was large. I preached from 1 Kings viii. 35, 36.”

He then gives the heads of his sermon, warning them not to expect miracles, but a gracious answer in due time. On the 27th he writes—“A refreshing shower fell early this morning, and again at noon, as an earnest.” On the 28th—

“During the night a great abundance of rain fell, and this morning the people in all directions are digging, ploughing, and sowing.

“*29th.*—A tremendous thunderstorm with rain during the night.”

On the 13th of the next month, I find an interesting reference to this event—

“Just heard that on the very day when we made especial prayer for rain, the heathen of Perankullam got their Guru

(priest) to foretell the weather, who, after his muntrums (prayers), declared that there would be no rain for a month. A few days after, while a police-officer was hearing a complaint of some Brahmins about the scarcity of water in their rice-fields, some one mentioned that the Christians of Panneivilei had been praying for rain ; whereupon he dismissed the Brahmins, saying, ' There will be plenty of water in your fields to-morrow.' This was said in joke ; but to the surprise of all parties, very heavy rain fell during the same night."

He concludes his report for 1851 with these observations in reference to the sceptical remarks that are sometimes made as to missionary progress—

" I have seen it stated that missionaries are doing very little in India, and that baptisms are to be met with only here and there. To this I would say :—Since last December there has been in this district alone an increase of ten Christian villages, seven churches or prayer-houses, three Readers, four schoolmasters and two mistresses, two hundred and four people baptized, and forty additional communicants. Two hundred and forty persons, who in 1850 were idolaters, are now in 1851 disciples of Christ. And in regard to openings, I could spend months in going about from village to village in my district alone, without returning a second time to the same place, and almost everywhere find the heathen willing to listen. Truly the harvest is plenteous, but the labourers are few."

CHAPTER VIII.

WEAR AND TEAR.

THE year 1852 flowed on much in the same manner as the last, being marked rather by diligent and incessant labour, with its attendant encouragements and trials, than by any striking events.

Among the *encouragements* may be mentioned a proof of Christian sympathy which greatly cheered him. Two sisters in Islington, in memory of their departed brother, Mr John Brown, had sent a sum of money to purchase two pieces of land for the purpose of forming upon them villages, wherein such native Christian families as were persecuted by their heathen neighbours might take refuge, and unmolested attend the means of grace. One of these was called after the name of the deceased brother. The other took the name of Adeikalapuram, or Refuge Town.

Again, after divine service in one of his congregations, a heathen native came up and informed him that at a place which he (Mr Tucker) had visited some fifteen days before, twenty families of his own caste, ten of another, and two of a third, wished to place themselves under Christian instruc-

tion. In another village, Achampetty, he records the steady progress of the converts, 149 in number, "who eight months ago were all heathen;" and here, too, there came a messenger from twenty families at another village asking to be received. Indeed, he mentions in one of his entries that he had received no less than four such invitations in one week.

Another incident may be added somewhat more in detail, showing the advantage which his knowledge of medicine gave him.

He was sent for by a sick man in a heathen village, to his great surprise, but he at once complied. There he found an educated heathen of considerable ability, who in some way had obtained much knowledge of the Christian Scriptures, but had used it not for the discovery of truth, but in the way of objecting and cavilling against it. Sometime before he had written out a list of 150 texts, and sent them to Mr Tucker asking for written explanations; this request Mr Tucker declined, on the ground that he had no leisure for such correspondence, but offered to explain them in personal conversation. The man thereupon, thinking him to be an agent of the Government, complained to the collector, and subsequently to the Revenue Board in Madras, that the missionary would not instruct him in the Christian religion. Now, however, in his sickness, he sent to him for medical aid, and very kindly received with it also Mr Tucker's advice, "That he should read the Bible in future with the simplicity of a little

child, praying to God to give him an understanding heart."

The year 1853 brought him welcome relief in respect of responsibility. That part of the Pannikullam district which was mentioned as having been attached to Panneivilei for a time, now came under the charge of the Rev. John Whitchurch,* who had arrived in Tinnevely at the close of 1850. This enabled Mr Tucker to pay closer attention to his own congregations, and also to make more frequent visits to heathen towns and villages. He also took occasion from it to institute a monthly lecture on geography and ancient history, which he carefully prepared for an audience of about sixty in number, composed of the Catechists and Readers of the district and the first class in his station boarding-school. He also gave a kind of lecture every week to the Catechists on the evidences of Christianity, whom he also supplied with copies of four theological Tamil books, through the help of the Panneivilei Local Missionary Society, formed by himself; and in addition, furnished each of his schoolmasters with a translation of Barth's "Church History" and Bunyan's "Pilgrim's Progress."

The fruits of the seed sown in the former year now appeared in the shape of a remarkable influx of inquirers, attended, as is usual, with opposition and persecution severe and long continued. In his journal we find him relating, with feelings of over-

* Lately deceased in England, after nearly twenty years' labour in South India.

flowing joy, instances of the former; and in his report for the year, saddening details in respect of the latter. I select a few instances from each—

“ *March 8, Kylasapuram.*—I can scarcely believe the things I see in this village. Twenty-five persons presented themselves as candidates for baptism. Only a few months ago they were zealous worshippers of demons. I have never met with such satisfactory converts. The schoolroom being small, we assembled in my tent under the trees outside the village; and after a careful examination, I baptized twenty-three, preaching to about sixty others in the tent. After dinner we laid the foundation of a church to the true God on the very spot where these people so recently sacrificed to devils.

“ *17th, Kalangary.*—After breakfast I examined a great many candidates for baptism, and found that every one could give a reasonable answer to questions on the first principles of Christianity. I therefore baptized them all, making (with a few children) sixty-four souls. I can scarcely believe what my eyes witness. Out of two hundred adults and children, upwards of sixty seeking baptism in sincerity with satisfactory knowledge! I have never witnessed so joyful a scene as this day. May He who has commanded us to baptize in the name of the Father, the Son, and the Holy Ghost, pour His Spirit abundantly on these people.”

From his report of the year I give an abridged account of the painful discipline through which the latter of these two congregations (Kalangary) had passed before reaching this satisfactory condition.

They came under instruction early in 1835, and were visited, in company with Mr Tucker, by that devoted missionary, the Rev. T. G. Ragland, who preached to them in front of their devil-temple, then given up to the mission. Soon afterward their

heathen neighbours commenced a systematic persecution to force them back. They employed Maravers (people of the thief-caste) to rob their houses, to drive away their cattle, and to beat both men and women. Indeed one woman was grossly ill-treated, and all but murdered. They then charged them before the native authorities with a false complaint, sustaining it with unquestionable bribery. All this resulted in the loss of the lands and palmyra-trees which these poor people cultivated for their livelihood; and they were compelled to go miles daily in search of work. Deeming them subdued, the heathen now offered to restore the lands and trees on the condition of their sacrificing again to demons; a few yielded, but a hundred and sixty remained firm. On one occasion Mr Tucker baptized thirty of them, and on another sixty-four. In July of this year, a further proof of their sincerity and religious earnestness appeared. Finding no means of gaining a livelihood, twenty-seven of them went to Ceylon to work as coolies on the coffee-estates. Before going they appointed, quite of their own thought, one of their number to act as their Reader, and took a Testament and Prayer-book with them. Twenty-five of them returned at the end of the year, each one having saved upwards of twenty rupees; one of their original number having been killed by the falling of a stone while at his work, and another had died of dysentery. They were heartily welcomed by their families and fellow-Christians on their return, especially as it appeared

that, though far removed from the means of grace, they had maintained their Christian character. It is gratifying to state that recently one of their persecutors, at the earnest solicitation of a Mohammedan priest, had restored to the Christians the share of the plunder which he had received.

I cannot refrain from adding a very pleasing incident in connection with the persecutions sustained by the people of this village. The head-man of the neighbouring village of Kylasapuram, whom Mr Tucker describes as full of faith and good works, gave them no less than thirty-five rupees for their support; notwithstanding that he had just given an equal sum, and a large rick of straw, to the Christian people of his own village to restore houses that had been burnt down.

The following case also will show under what trials the missionary work was carried on.

A native Christian had appealed to the Supreme Court at Madras on behalf of a relative who had been sentenced to five years' imprisonment on a false accusation, and had succeeded in obtaining his acquittal. On his return the disappointed enemies employed Maravers, who beat and mangled him so unmercifully that he died a few days after. The assailants were detected and convicted, and of their number five died in prison.

A gap of four months in his Journal must be explained. This was caused by a failure of health, which induced him and Mrs Tucker to visit the Island of Ceylon; and as I was then residing at

Colombo as Secretary of the Ceylon Mission, they became my guests. After visiting other parts of the island, they returned to their home, but soon after his health again suffered ; insomuch that the Bishop of Madras, who visited Panneivilei in the month of July, and confirmed there two hundred and forty candidates gathered from the various congregations, strongly advised him to apply at once for leave to visit England, but he held on in hope. Three months later he hastened into Palamcottah to witness a sad though triumphant scene, the death of Mrs Sargent, who, as we have seen, had landed in India and joined the mission at the same time as himself. " I never," he remarks upon it, " felt myself so near the dark valley before. May God carry me as gloriously through it as He did Mrs Sargent!" A further grief was nigh at hand ; for the same evening the wife of another missionary located at Dohnavoor, Mrs Fowkes, was brought into Palamcottah for medical treatment, and died about two hours after her arrival. It was deeply affecting to him, but how much more to the bereaved husbands, to follow them both the next day to the same grave. " They sow in tears."

I will not conclude the account of this year with so melancholy an event ; but rather add his record of the anniversary meeting of the Panneivilei Missionary Society. It was attended by several European and native missionaries, and about nine hundred native Christians. Many excellent speeches were made, and the collection amounted to two

hundred and twenty-three rupees; a noble sum, considering that a rupee would be equal to a week's wages of the majority who were there.

The year 1854 witnessed the same earnest and incessant labour among both native Christians and heathen. Several very interesting instances of conversion, both of individuals and families, are recorded in his Journal, and many evidences of a steady growth among the native congregations in knowledge and Christian character, especially as indicated by numerous adult baptisms and the increase of communicants; yet there does not seem to have been very large accessions from the heathen. But as the year wore on, it became evident that the visit he had paid to Ceylon had by no means re-established his health, and that a more decided change would soon be needful. The long continued and all but incessant pressure both of mental and bodily toil, attended, as we have seen, with so much excitement, care, and anxiety, had affected his nervous system too deeply to admit of recovery without a visit to England. For this purpose he had now obtained the sanction of the committee, and was preparing at the close of the year to confide the charge of his district to the Rev. John Pickford, who had made sufficient progress in the language. The necessity of this became manifest in the month of September by an attack of illness which detained him in Palamcottah under medical treatment for four weeks, and so enfeebled him that on his return to his district he was able to preach only once in-

stead of three times. Reviewing his reasons for returning to England in November, he says—

“When I realise the idea of leaving these people gathered from heathenism, I shrink from it; and were it not for the dreadful nervousness which occasionally comes over me, and the failure in some measure of Mrs Tucker's health also, I would even yet endeavour to remain. But my way seems clear, and I must go, leaving every care and anxiety in the hands of our gracious God.”

Among the gratifications which cheered him under this trial may be mentioned his visit to a powerful Jemindar of the district, who had for years been hostile to the native Christians in his villages, but with whom he had now established friendly relations. Another was, that when the expected rain of the monsoon season appeared to have failed, the heathen from the town of Perankullam sent a deputation to him to request the prayers of himself and the Christians for the desired boon; which, within a week, came upon them all abundantly. He mentions too, with peculiar satisfaction, that when a demand for catechists to teach and hold services in the coffee estates of Ceylon came over to the missionaries of Tinnevely, six of his catechists had willingly offered themselves, and that four of them had been selected and sent forth to the work. His joy was great, too, when on a visit in December to Pannikullam, which he had a year ago transferred to Mr Whitchurch, to preach a farewell sermon, he had found after his discourse no

less than a hundred and sixty communicants waiting to receive the Holy Communion.

I find in his Journal no record of farewell services with the congregations and teachers in and around the station, nor indeed any memorandum of his departure to Tuticorin, where he embarked in the *Investigator* for England. This, however, is accounted for by a reference to his Annual Report of the District, written on board that ship, and finished on the 10th of March 1855, off the Cape of Good Hope. He commences it with the observation that he had been so much engaged during the last month of his residence in India, that he had been unable to draw up his Annual Report in the usual way; and proposes, instead of furnishing statistics, to give a general review of his labours in India. He then cites numerous instances of success, some of which have been stated in the foregoing pages. In the absence of such statistics I cannot do better than append a passage from the anniversary sermon of the Church Missionary Society, preached by the Rev. H. V. Elliott, in May 1860, which I extract from the brief notice of Mr Tucker in the *Intelligencer* for April 1868.*

“Mr Tucker’s health was by this time impaired by his incessant labours, and he was obliged to pay a short visit to England in 1855. He had thus spent between thirteen and fourteen years in India, and had the honour to baptize into our Church, with his own hands, two thousand heathen. And

* Mr Tucker, during his visit to England, had been Mr Elliott’s guest, as a deputation from the Society to Brighton.

these were not baptisms of the Jesuit style, but of candidates carefully instructed and prepared. He had also received into our Church two hundred natives won from the Roman corruption of the Christian faith. He had planned himself, and with native hands had built, forty-eight churches—small indeed, and rude—in Tinnevely; and had seen twenty-four devil-temples demolished by their former worshippers. He presided himself over congregations of nearly three thousand native Christians. How is it possible not to honour such a Missionary?"

When a missionary returns to England after active and successful service abroad, it is very natural that those who feel interested in missionary exertions, and who perhaps have read the reports of his particular labours in the Society's publications, should be desirous to hear from his lips an account of his proceedings. Nor is the missionary himself less desirous of encouraging and stimulating such friends in the important part of the work which they sustain. Hence he receives many invitations, both from private friends and from those whose official duty it is to arrange missionary meetings, and supply them with deputations. But when a missionary has returned for the purpose of recruiting his health, it is needful that these demands should be limited, or his recovery may be only partially accomplished. Hence it is oftentimes a protection for him to take a quiet curacy for a time, by which his opportunities for deputation work are necessarily limited. With this view, Mr Tucker, while in England, took first the curacy of Syston, in Leicestershire, and subsequently that of Papworth

St Agnes, in Huntingdonshire—attending, however, numerous missionary meetings with great advantage. He especially interested a number of friends in the matter of female education, and obtained a considerable increase of funds for educating native girls and boys in the better class of schools at the mission stations. With this brief remark, I pass over his two years of residence in England, during which the health of Mrs Tucker and himself was restored and invigorated, to mention that they left again for India in November 1857, by the Overland route to Bombay. Leaving Bombay, they visited the Travancore Mission of the Society on their way to Tinnevely, and arrived at their own station on the 2d of February in the following year. I reserve for another chapter the welcome they received.

CHAPTER IX.

RETURN FROM ENGLAND.

THE sight of Panneivilei, the house they had lived in, the church they had built, and, above all, the people whom they had long watched over as their flock, was to Mr and Mrs Tucker most cheering and joyous. They had returned to their home. The welcome given them by their converts was like that of a family whose parents, after a long absence, have been restored to them again.

“ You may imagine (he writes to his friend, Colonel Horsley, who was no stranger to the Tinnevelly Christians) how we were at first surrounded with black faces, old and young, smiling and uttering all sorts of oriental welcomes. A missionary meeting was held in the church the same evening that we arrived, and I gave the people a brief account of the interest taken by the English Christians in the work of making known to the heathen of India the glad tidings of salvation. Indeed, we were well employed for some days in making *salaams* to our people who came to see us.”

He mentions, also, that he received many visits from respectable heathen round about him, who came to congratulate him and Mrs Tucker on their safe return.

To the Home Committee he wrote—"The reception we met with from our people very much encouraged us both in respect to our past labours and our prospects for the future;" and he adds respecting that terrible event, which had taken place only the year before, the great Sepoy mutiny of 1857 in the north of India—

"Notwithstanding the political earthquake that threatened the very foundations of British rule in North India, and the agitation that appeared to pervade the minds of people in many other parts of Hindustan, yet we found that the opportunities of building up God's people in the faith and of preaching the gospel without hindrance were still as numerous as before. We were, therefore, at once able to enter upon our happy work."

To Colonel Horsley he writes, concerning the same event—

"The mutiny has not altered the feelings of the people here. I have, however, observed more 'tom-tomming,' and a greater zeal for the heathen rites. I imagine the heathen have an idea that something is to be done by the Government for their religion, and they wish to show great zeal for their idols. This very day I had it thrown in my teeth, that the English people consider the favour of the Trichendoor Swami (god) so important to them, that they have just made a large offering to the Pagoda of 19,000 rupees."

A week after reaching his station, he set off on a tour through his district, and at Kylasapuram before mentioned he thus writes in his Journal, February 12, 1858—

"These people have been tried by fire and pestilence since they came under instruction, and have passed through triumphantly. A few only, during my absence, have re-

nounced their faith in Christ. At present there are 69 baptized persons, of whom 19 are communicants." And later on he says, "During the week I have had much intercourse with members of the congregations. I find that during my absence many have been taken away by cholera, and some have been enticed back again to heathenism. However, the converts generally are as affectionate as ever, and remain steadfast in their profession of Christianity. In one congregation," he says, "some Retties were present, who had come forty miles in order to see Mrs Tucker and myself ; and they had brought with them a fine sheep as a present, in token of their respect and affection. One of them is a man truly pious and zealous for God."

As a specimen of the spiritual fervour with which he entered upon his work among the native congregations, I extract the following remark in reference to a sermon he had preached on John iii. 16—

"My own mind was unusually filled with admiration at the unspeakable love of God, in giving His only Son. Thoughts came into my mind, even while preaching, which I had never conceived before. My whole soul, for the time, was fixed on the dying love of Jesus, and I was therefore full of joy while declaring the unsearchable riches to these poor people."

He now entered again upon his work of visiting *heathen* villages. He mentions to his friend Colonel Horsley, that he had purchased a fine *pegu* pony, which would stand so quiet and gentle in the midst of a crowd, that he was accustomed to preach to the people while sitting on his back. He also succeeded in opening new schools, both English and vernacular, in several heathen towns and villages, which furnished him with opportunities of inter-

course with their parents. But ere long his faith was tried again by sickness. "It pleased God," he says, "to put a complete stop to my own work during the months of June, July, and August, by permitting me, in His wise providence, to be afflicted with a sore throat, by which I was unable either to preach or to teach."

But with this exception his health seems to have been quite established by his visit to England, and he entered upon some excellent plans for the further instruction of his native teachers, and for their efforts among the surrounding heathen. At the close of the year, in reporting progress, he mentions that, through the kindness of English friends, Mrs Tucker had been able to increase the number of girls in her station schools from 80 to 103, and that now 43 of the number were boarders.

Among the proofs that the native children in the schools were learning attentively, and deriving benefit from their lessons of instruction, he mentions this simple anecdote—

"A little boy in the school a short time ago lost a younger brother, and some days after the funeral, went to the grave. Then placing a stone upon it, he knelt down and addressed the departed soul of his little brother in these words: 'O brother! do not be afraid. You cannot come to me, but I can come to you. The Lord Jesus Christ will come to judge the world; then you will see me, and I shall see you.' Some of his playmates who heard this told the catechist, and when asked his reason for placing the stone on the grave, the little fellow replied, 'that Jacob had placed a stone on the spot where God met him.'"

The year 1859 was one of great encouragement. He had been led to believe that in one part of his district there was a shaking among the heathen. He had therefore anticipated a considerable accession to the Christian Church, and now his expectation was fulfilled. Through the influence and zeal of the Panneivilei congregation, upwards of two hundred persons had placed themselves under instruction; and, as they were living within sound of its church bell, they came there to divine service on the Lord's day. In another village sixty more had come to a like decision, breaking their idols, and giving up their devil-temple to the missionary. Individuals to the number of fifty more had joined existing congregations. He could say also, "that the gospel had been preached, either by himself or his catechists, in almost every town, village, and hamlet in his district during the year, and that a large number of religious tracts and portions of the Holy Scriptures had been distributed among heathens, Mohammedans, and Roman Catholics."

Among *the individual* instances of conversion, some are very interesting. Several cases are mentioned of intelligent persons coming to join the Christian body, who attributed their convictions to the private reading and study of the New Testament. On several occasions persons had called out, while he was preaching, that they believed and were ready to forsake idolatry. One man and his wife came, who ascribed their knowledge and conviction of the truth to the conversations they had

held with a Christian widow in their village. One very pleasing case was that of his own horsekeeper, whom he now baptized. He had been in his service some time before Mr Tucker went to England, and after his return had applied for the situation again, expressing a wish to become a Christian. On inquiring fully into his motives, not without suspicions as to his sincerity, he found that the man's mind had been so deeply impressed with the address he had given his domestic servants on leaving India for England, that he had then resolved to become a Christian at some time in his life, and as the desire grew stronger within his mind, he had now offered himself to Mr Tucker, not only to be his servant, but also the servant of Christ. He mentions also some cases of apostacy which grieved him deeply, and some also of recovery and return. One case of the latter kind is very touching.

"Visited an elderly sick man. He seemed much affected. Some years ago he had been tempted to backslide. After his fall I had met him, and spoke to him of his danger in forsaking the living God. The word spoken was blessed to him, for he soon after returned to the Saviour, and now, on his dying bed, humbly acknowledged how greatly he deserved the wrath of God on account of his sins; yet felt safe in believing that the Lord Jesus had died on the cross for him. He thanked me in a very affectionate manner for reproving him when a backslider, and said he should never forget my words on that occasion."

"The great event of the year," to use his own words, was the visit of the Bishop of Madras, Dr Dealtry, and the purpose for which he came. Hav-

ing held a Confirmation, when 163 candidates were presented, an *Ordination* also took place in the Panneivilei church. "On the 18th of December, eight native catechists were ordained deacons, and five natives and three Europeans, already deacons, were admitted to priests' orders. After a week's careful examination by the bishop, they had been approved, and the same evening the Rev. T. Brotherton (an excellent and well-known missionary of the S. P. G. Society, since deceased), in the presence of many European friends and native Christians, gave the candidates an admirable address in the Tamil language. The next morning, just before the ordinary service was to commence, an accident took place in the church, which might have been attended with fatal consequences. The native Christians had crowded the organ gallery of the church to such an extent that the main beam gave way, but was kept from sinking more than a foot by the nails, which held together the planks and rafters, allowing the people time to escape. The service, thus delayed, was rendered still more solemn by the grateful sense of God's mercy to them which pervaded all minds. The Europeans present, twenty-nine in number, including the bishop and the missionaries, beheld with the highest satisfaction a congregation of 1100 native Christians crowded into the church to behold the ordination of their own countrymen. The Rev. J. Thomas preached in Tamil, and 200 communicants partook of the Lord's Supper. Mr Tucker's feelings on this occasion are thus expressed:

"When I first commenced my labours in Tinnevely, I did not even dream of building such a church in this Palmyra jungle, much less did I imagine that at any period of my life I should see thirteen native Christians ordained within its walls. We are often tempted to think that nothing is doing around us ; but what greater evidence can we have of God's presence than such a fact, showing that year by year He strengthens our hands and adds souls to His Church."

He mentions with particular affection Isaac, one of the native catechists then ordained, whom he had helped to educate for the office, and whom he had found highly useful as an assistant to himself during his visits to heathen towns and villages. He was now, as an ordained minister, to continue with him in these labours of love, being licensed to that district.

From his journal of the following year, 1860, it appears that he still suffered from his throat, though not so severely as to interrupt to any great extent his daily labours. His journal of visits to the heathen present many deeply interesting details. One or two entries may be noticed. The following will show his good humour and tact in dealing with a noisy opponent, who interrupted him while addressing a knot of about twenty Brahmins :—

"A Vellalan from Tinnevely came up and tried to withdraw them from listening to me, but failed. Vexed by this, he said, 'What is the use of listening to one who only talks to you because he is paid for it?' The Brahmins were about to take my part when I said, 'I acknowledge that I receive a salary for preaching the gospel to you, but let me ask one

question, What do they who sent me and pay my salary get by it ?' The caviller was obliged to acknowledge that they at least must be disinterested ; and I then preached without further interruption."

The next day this very opponent visited him, in company with other natives, and apologised for his rudeness. "A soft tongue breaketh the bone."

On another occasion, when addressing a crowd, he reminded them of the immoralities said in their own books to have been committed by Brahma and Vishnu, their principal deities, and exhorted them to turn to Him who only is holy. The majority of his hearers confessed that what he had said of Brahma and Vishnu was true, and that they ought not to be regarded as gods.

He records one of those terrible outbreaks of cholera, which so frequently take place at the great feasts which are held at their celebrated heathen temples. These perhaps might be accounted for on sanitarian principles, without resorting to the idea that they are a special visitation of God upon the gross idolatries there practised. The fact of their frequent recurrence, however, is very remarkable ; and the licentious superstition which brings large masses of the people to herd together, without ordinary precautions for health and cleanliness, must bear the blame.

"God in His providence," he writes, "has taught the heathen again this year, that their great temple at Trichendoor is unable to keep them from disease. The great feast has just been held, and hundreds who visited it have either there, or on the road home, died of cholera. So great was the panic

which seized upon the assembled thousands, that they left and fled long before the feast was over. This had made the heathen in this neighbourhood more willing than ever to hear the gospel."

The following entry shows with what joy the heart of an earnest missionary is refreshed at times by evidences of success. It will also present to us Mr Isaac, the catechist recently ordained, in an interesting light:—

"Mr Isaac, just returned from Seevalapery, has informed me that no less than 150 people of that village have just placed themselves under instruction, and had given up four devil-temples, together with the garments and instruments used in devil-dancing."

This accession was the result of a visit which Mr Tucker a short time before had received from a deputation sent by the village, in consequence of which he had sent Mr Isaac, it being his native place, to confer with the people on the subject of their request. How cheering, too, must it have been to this young native minister, to bring to his European friend tidings so refreshing to his spirit.

CHAPTER X.

STEADY PROGRESS.

THE year 1861 commenced with the same bright prospects, and judging from Mr Tucker's annual letter to the Parent Society, written after its close, as well as from the deeply interesting particulars contained in his Journal, it was one of much prosperity under the divine blessing.

"We have been permitted to retain possession of ground previously conquered in the name of Immanuel, and thence to sally forth upon the slaves of Satan, and proclaim to them the liberty with which Christ makes them free."

He infers the satisfactory state of the older congregation from this pleasing fact, that in thirty villages out of the forty there had been an increase of converts, principally through their zeal. This was particularly true in regard to the neighbourhood of Panneivilei. Out of four hundred heathen who two years before remained still unconverted in seven hamlets around it, there were now only four families who had not become Christians. His station church was thus overcrowded, sometimes a thousand persons being present. This increase had

led to the adoption of a plan by which the congregation, though so much enlarged, was quieter and more orderly than before. He had opened a sort of infant school near the church, where the mothers could leave their little ones in good keeping during the time of service. He dwells also with satisfaction upon the liberality of his native people, reporting that they had contributed no less than 618 rupees for missionary purposes during the year (a rupee being the "week's wages of an ordinary labourer" amongst them), and he asked where any labourers in England are found giving in the same proportion for religious objects. It was cheering also to find that, out of 2200 persons, adults and children, 500 could read the Tamil Scriptures. But that which gave him peculiar joy was, "that 607 persons who were worshippers of idols in January 1860, were now disciples of Christ;" in addition to which, there were 500 more under instruction and in attendance on the means of grace, whose names he had not yet entered upon the list of accepted converts.

Among these new-comers were some adherents of a peculiar sect called by the name of *Eight-letter Religionists*, because they worship eight letters, which form the initials of eight attributes ascribed by them to the deity they revere. Under cover of this worship, its followers, who belong to different castes, practise at their feasts the most licentious rites, laying aside for the time all distinction of castes and all the decencies of morality. The ad-

herents of this sect, forming a large majority of their village, delivered over their temple to Mr Tucker; but, upon an appeal by the minority, the European magistrate had restored it to them and its original use. It was gratifying, however, to find that this decision made no difference in the steadfastness of the converts. The accession of these people resulted chiefly from the labours of "the Pilgrim," the native itinerant before mentioned, who was supported by special funds contributed by a lady at Brighton.

In another village—not the one before mentioned—a hundred souls had been brought out of darkness by the exertions of Mr Isaac, the native deacon before mentioned. Mr Tucker, when visiting the village, had seen with joy the broken idols lying in the sand, and even children making sport of the images which their parents had worshipped.

He records also, as a peculiarly interesting case, and interesting indeed it was, that 140 slaves in one village—Pottelparchery—had placed themselves under instruction, and that they had been encouraged to do so by their masters, who were Brahmins. On visiting the village he was overwhelmed with joy, and found their idols lying about on the sand, the principal one being smashed, and the children playing with the pieces. About a hundred persons in the village remained still heathens, but they abstained from work on the Sabbath day like the Christians, and the head-man a day or two after joined the converts. In a neighbouring vil-

lage forty families joined the congregation, leaving not a single heathen in the place. He mentions a case to show the advantage of establishing schools for teaching English to native children of the higher classes. It was this. The high-priest of a caste of Vellalars, when on his death-bed, wrote to Mr Tucker requesting him to take charge of his son and bring him up as a Christian.

“On visiting him,” he says, “he was delighted to see me, and solemnly declared that he believed Jesus Christ to be the only Saviour. He had been, he said, in the habit of daily reading the Scriptures, having been led to do this by occasionally attending the mission school where his sons were instructed in English. The lad was delivered over to me, and has ever since attended regularly the instructions of the catechist, and professes himself a Christian. The father died, refusing indeed to be baptized, but adjuring his eldest son not to burn his body as the heathen do, but to bury him as a Christian.” “Only yesterday,” he adds, “three of this man’s brothers requested to be received under Christian instruction.”

We next find, as one of the advantages of his visit to England, that Mrs Tucker had been able, by securing the help of Christian friends there, to increase the number of girls in her boarding-school to fifty, and in the day-school to seventy; and he mentions the case of one girl in the former school, named Rachel, who had lately passed through a dangerous trial. Her father, still a heathen, had selected a rich man, also a heathen, for her husband, contrary to his agreement with Mr Tucker when she was baptized. Rachel firmly refused to accept the arrangement. The father sent a message

threatening her life if she persisted in the refusal. Mr Tucker kept strict watch over the school-rooms, and three men were caught in the act of attempting to carry her away. The European magistrate, who was appealed to for protection, sent for the girl, and being satisfied both as to the threat and her own convictions, took measures for her safety. Subsequently she was married, with her father's consent, to a Christian man.

It is a great pleasure to record the following fact, as an example worthy to be followed by all the nobility of our land—

“Hearing that the Marquis of Westminster * was disposed to assist our schools, I wrote to his lordship giving an account of our mission. In answer to my letter, I received a hundred pounds to build a school-room for Mrs Tucker's boarders.”

He also mentions the liberality of a lady, Miss E. Gore, which had enabled him to employ four additional catechists. But his successes were not without trials and difficulties. The name of Nattati Nadan, a great persecutor of the native Christians, has been several times mentioned, as well as his promises to Mr Tucker to lay aside his opposition. But now, when some of the people of the very village where he resided became Christians, his forbearance was exhausted. He even went so far as to threaten, in a vow he made to the chief idol in his large devil-temple, that if a Christian church should be built in that village, no more offerings

* The late Marquis.—ED.

should be made to it.* And when the attempt to build was made upon land given by a native Christian, not relying absolutely upon the demons, he adopted another measure of his own.

"He brought against me," says Mr T., "an entirely false complaint, and I was obliged to appear for five days in the Tahsildar's cutchery. At length I succeeded, by cross-questioning his witnesses, to clear myself of the charge, and, moreover, established my right to erect the church—no small victory over such an antagonist."

Mr Tucker's personal courage was on one occasion put to the test in a very amusing manner—

"On the road I was attacked by a savage bull, I faced him with my heavy stick, which I carry with me for such emergencies; but as soon as he came within two yards he turned tail, and I then chased him to the end of the village. He now and then halted, bellowed, and seemed inclined to return to the charge, but when I approached his courage failed."

This incident will gratify the reader, exhibiting, as it does, the genuine and happy effects of the gospel upon the Hindoo female disciple—

"A heathen man volunteered the remark to one of my catechists, that Christianity must be the true religion, because it gives so much wisdom to women. He said he had been listening in the bazaar to some of his friends who were reading together the Gospel of St. Luke. A young woman, coming there to purchase something, heard them reading, and

* This serves to show what strange ideas the heathen form in respect to the beings they worship. The explanation is this—that the erection of such a church would prove that the demon had lost his power, and with it his claim to be worshipped.

asked if they understood it ; and when they answered in the negative, began to explain the passage to them, to their astonishment and delight. She had been brought up in one of the mission schools."

The Hindoos act oftentimes from strange motives, superstition being one of the strongest. Here is an instance in which it led to a right decision—

"A man and his wife have been added to this congregation since my last visit. The wife was taken seriously ill ; the husband offered to devils, but failed to effect her recovery. He then borrowed a portion of the Scriptures from a neighbour, and made his wife put the book under her head. It so happened, in God's providence, that she recovered very quickly, and the result was their offer to join the Christian congregation."

I must not omit a remarkable case, resembling one before mentioned. He found an interesting young woman of the Naick caste whom he had deplored as lost to the Church of Christ. She had been brought up in Mrs Tucker's school, and while there had consented to marry a Christian of lower caste; but as her heathen relatives threatened the murder of both if the marriage should take place, it was postponed. During Mr Tucker's absence in England, they took her away and married her to a heathen ; but now it was discovered that she had maintained her Christian profession with such steadfastness and consistency, that her husband had been induced to read the Scriptures, and now to come forward and join the congregation.

I close these notices of 1861 with his account of what he calls "The Missionary Box Association."

The boxes are also called *pots*, being made not of wood, but earthenware—

“The meeting was held to-day in the church, and a goodly number of people from various parts of the district assembled. I was employed nearly two hours in breaking the pots, which contained a variety of sums from two annas (three-pence) to thirteen rupees (twenty-six shillings). The sum total amounted to 196 rupees (nearly £20). Speeches followed by two members of the congregation and several catechists. This is very cheering when it is considered that, at the *general* missionary meeting held seven months ago, the collections and donations amounted to 940 rupees (£94).”

The year 1862 was a quieter year than the preceding, in respect both of large accessions from the heathen, and of violent persecutions. The work, however, went on as steadily as ever, and the progress made by the converts of the last two or three years was very satisfactory, notwithstanding the return of some to their idols, and the exercise of discipline in removing others from the lists of the congregations. Mr Tucker mentions at the close of the year that the numbers in fifty villages amounted to 3020, of whom 1650 were baptized, and the regular communicants 438. In his day schools, chiefly boys, there were 700 scholars; and in Mrs Tucker's girls' school, 45 boarders and 75 day scholars. He then mentions that, notwithstanding numerous deaths from cholera, the increase in the number of Christians over the last year's account was 168; and that his means of doing good had been greatly augmented by the

help he had received from Miss Usborne, Miss Gore, and other ladies whom they had interested in his behalf.

Among the new accessions, he mentions with peculiar interest one hundred and fifty persons of the *shepherd* caste in one village, who had given up their temple. He was greatly cheered by an incident which showed him that seed he had sown in former years had been carried to a distant spot and had borne fruit. A native returning from the Isle of Bourbon, whither he had gone as a cooly, informed him that he had there been converted to Christianity by a young man, now employed as a superintendent of coolies on the sugar estates of that island, who had been educated in the school at Panneivilei.

The mission, however, as just intimated, was subjected this year to a great trial. An outbreak of cholera had carried off many of his people, and among its victims were some of the best and most useful. One of his schoolmasters was seized during the Sunday morning service, and died in the evening. Two days later, an influential head-man of an adjoining village was cut down, whose loss Mr Tucker deplores in the following terms—

“He spoke out freely and firmly regarding his faith in Christ, and said he was not afraid to die. I feel confident that his spirit is gone to be with his Lord in heaven. His death makes a great void in our neighbourhood. He was a quiet, consistent Christian man, full of zeal for Christianity, tempered with wisdom. Though he was not learned, his upright character had gained for him great respect, both among Chris-

tians and heathens. He has been the means of leading many to give up idolatry and turn to God. I feel his loss much, for he was my right hand man in that place. It is a mysterious providence which has taken from us in so short a time two such men as Samuel Nadan, and Gnyanakan, the schoolmaster."

I will now select some important information from his letters to the Home Committee, which throws great light upon the general progress of his work.

After recording a narrow escape from a royal tiger, while seeking health on one of the mountains between Tinnevely and Travancore, and another escape, both of Mrs Tucker and himself, from being burnt alive, he refers to a topic which had much occupied the minds of himself and his missionary brethren at the other stations. The Home Committee had called their attention to the necessity of taking measures for rendering the mission as soon as possible self-supporting; and, from private information received at the same time, he had been led to fear that the Committee were contemplating in a few years to withdraw from it their pecuniary support. Replying to a letter of the Rev. H. Venn, the honorary secretary, which had reassured him on this point, he says—

"The communications of the Committee about the independence of the Tinnevely church has done much good; and the result of fourteen meetings which I have attended in different parts of my district shows that the native Christians are alive to their duty in this respect, and also that the

work must be a gradual one. Most of our Christians are of the lower castes ; and even if they supported their own catechists, this would not give them access to the higher castes for missionary purposes, without the leading and influence of European missionaries ; and with so many heathens of all castes round about us, it must not be supposed that the Society would have nothing more to do in the province. There are several large villages and a few towns in my district, containing none but the higher castes, and I can always get a good hearing now when I go among them. A visit to them, however, makes me feel that it will be a long while before such people will repent and believe. Oh for more faith, more wrestling with God for them ! Then, again, as to our native Christians, I feel sometimes greatly disappointed in my work. Their worldliness, their national sin of lying, occasional instances of apostacy, or the falling of a catechist in whom I had great confidence,—these things bring on fits of depression ; but they are soon dispelled when I come to the throne of grace to thank God for the many spiritual blessings bestowed on these poor people. Besides, the experience of the last six months has greatly encouraged me, especially in regard to money matters, and this very question of supporting their own teachers. And I would observe that it is the older congregations that are beginning to see their duty in this respect."

In the same letter, he shows how he dealt with the impression which had alarmed his own mind, when he found that it had extended to those around him, indicating no small practical wisdom, as well as promptitude—

"The heathen and some of our Christians got the idea and spread it abroad that the Society were going to forsake the province, and imagined that Christianity would run away too. I immediately established a new school in an important village to refute the notion."

The year 1863 was marked by the steady growth of the converts in number and zeal, as well as by increased efforts on the part of Mr Tucker and his native agents, to carry the gospel to the surrounding heathen. Many interesting cases of conversion, both of individuals and families, are mentioned; but as they very much resemble former cases, I prefer rather to notice some of those general observations which he makes in his annual letter to the Society.

Referring to some representations then lately made in English newspapers as to the unsuccessful results of modern missions, he laments that Europeans in India, who have taken no pains to visit mission stations, should return to England and depreciate the missionary's work by pronouncing it a failure. To meet such misrepresentations, he gives a contrast between the Panneivilei district in 1844, when he took charge of it, and its present state in 1863. At the former date, there were 1500 native Christians, and after having, in 1853, transferred a portion of his charge with 1500 converts to join the new district of Pannikullam, there were now nearly 3000 under his charge—

“During my residence in India,” he says, “I have received from heathenism and Romanism, three thousand and one hundred souls. Heathens have destroyed upwards of forty devil-temples and all the idols in them, besides many which I have received and transformed into houses of prayer;” and

* It will not be forgotten that these temples are not the large and substantial edifices of the Brahminical worship, with high

I have at different times established as many as sixty new schools, and built sixty-six churches of various dimensions."

He mentions a temporary revival of heathenism, arising from a sort of prediction, extensively circulated among the natives of the province, viz., that a demi-god under the name of *Vasantha Rayer*, was about to appear, who would destroy the rule of strangers, reign supreme over all India, and restore Hindooism to its former glory. This expectation, which probably arose out of the mutiny and the changes in the Government which followed upon it, took this form of embodying itself in the native mind. An admirable tract on the subject, written by the Rev. E. Sargent, of Palamcottah, was widely distributed, and, after a time, the excitement, which had become very general, began to subside. But what is very remarkable, Mr Tucker adds, was that this prophecy had not made the heathen in his parts less inclined to listen to the preaching of the gospel—

"Indeed," he says, "there is a remarkable change come over the heathen of late in respect of attention to the subject of Christianity, and in almost every town and village a missionary may at any time collect a congregation of attentive hearers. The oftener the gospel is preached, the better attention they seem to give. There is, for instance, a caste known by the name of *Severly Vellalas*, containing about seven thousand, scattered over six or seven villages, among whom, when I go,

towers and numerous pillars, but, generally speaking, mud-built huts, though a few are of larger dimensions and built of stone. Mr Tucker had no wish to convey any other impression.

I obtain a good hearing, and that sometimes for two hours at a time."

Another encouraging sign of progress was "the liberality of the native Christians"—

"In almost every village where I have held a missionary meeting, there has been a goodly increase in the collections. In one village, where last year I did not venture to have a collection, as they had but just joined us, I held one this year, and was surprised to find the collection over eighty rupees. Another congregation, which last year gave three rupees, have this year given forty, and a third doubled last year's amount."

A somewhat amusing account is given of two new plans which he had adopted for arresting the attention of the heathen to the subject of Christianity and its truths. Taking a leaf out of the system of advertising in respect to trade and amusements in England, he put forth what he calls a PROCLAMATION, in the native form of official notices. His description of it is this—

"It is written in the form of 'a summons' from 'the Supreme Court' in heaven, announcing to all people that they must appear before the above Court to give an account of their thoughts, words, and deeds; that a short respite only is given to repent, and make peace through the death of Christ; that upon a continued refusal to obey this summons and make peace, a warrant would be issued and served upon the offender by a messenger commanding him to appear, willing or unwilling, before 'the Judge' of all the earth. It also informs the individual reader that it was written for himself, and warns him to seek pardon through Jesus Christ, the only medium. I have had three thousand copies of it printed in large type, and a great number have been pasted on trees by the roadside, and in all public places in the district. The

catechists inform me that it has excited a good deal of attention, and has helped them much in preaching the gospel, especially to the higher castes."

The other plan was to send a man with a large board fastened before and behind him (as in the streets of London and other towns) to attend the heathen feasts, and walk about among the people. On these boards were written in large letters a few of the principal texts of the Bible. The entire novelty of the thing arrested the attention of thousands, and set the people to talk with one another about the truths thus silently forced upon their notice. It would also have another good effect. It would induce them to embrace opportunities of listening to the missionary, and of conversing with him, when visiting their several neighbourhoods.

Who is not pleased to find observation and ingenuity consecrated to so high and blessed a purpose?

CHAPTER XI.

SHADES OF EVENING.

WE now enter upon the last year of Mr Tucker's labour in India, 1864.

At the beginning of the year, he states that he had been laid aside from preaching and teaching for three weeks by the painful affection in his throat, before noticed, attended with fever; nor was he able to address the congregation at the New Year's early morning service; and when the Christian people afterward came with their usual salutation, he was able to speak to them only a few words. He was, however, much relieved by the time that Bishop Cotton, the metropolitan from Calcutta, paid a visit to Panneivilei, as well as the other stations in Tinnevelly. He was then able to read the Litany in the church; after which the bishop preached by interpretation on the parable of the sower to 1200 native Christians.

Soon after this, he was able to visit the congregations, and embrace many opportunities of preaching to the heathen. He was listened to by groups and crowds of the higher castes; and he speaks with

much gratification of a whole week which he spent, Mrs Tucker also accompanying him, in the large town of Streevygundam, meeting with a much better reception than ever before. Even the troublesome Nattati Nadan, when Mr Tucker visited the native congregation in his village, where the little church had been built, not only came to pay his respects, but wished himself to be regarded by Mr Tucker as his friend and host, and at least patiently listened to Christian exhortation. He was also greatly cheered by signs of improvement in several native congregations, especially the older ones, Seevalapery and Kongalakuritchy. The missionary collection in the former surprised him by its large amount, the two head-men giving as much as he had expected to receive from the whole congregation. At the missionary meeting in the latter village, he thus mentions the speech of a young native Christian from a neighbouring village—

“All the speeches were good, but his beat them all. He astonished the people, as well as myself, both by his knowledge of Scripture and by his eloquence. He is well known to be a truly pious man, but in addition to this he is a natural orator.” He adds, “The collection amounted to sixty rupees; and after the meeting, I marked out the site for a new church to be built in the village, chiefly at the expense of the native Christians. It is to hold three hundred, and to cost six hundred rupees.”

By the end of March, his throat complaint returned with such force as to compel him to retire to the Pulney Hills for rest, and a colder climate.

He was, however, in his work again before July, for early in that month he describes the annual meeting of his Missionary Box Society, which differed in one respect from our missionary meetings in England, "the attendance of men being good, but the women were few." After the speeches the earthen boxes were broken, and the large amount of 214 rupees came forth, which was "an increase upon the former year." He dwells, too, with great delight upon the liberality of a poor low-caste congregation which had emulated the Macedonian Christians—

"The people of England (he says), with few exceptions, considering their wealth, do not show anything like such generosity. If Christians there would give in proportion to the native Christians of Tinnevely, our mission work would not be hindered by lack of funds. Here is a number of slaves who live in nothing but mud huts, and scarcely have food and raiment sufficient for themselves and families, yet they have this day given $44\frac{1}{2}$ rupees, their number, men, women, and children, being 270. This gives three annas per head (fourpence halfpenny), being the pay of a day and a half to a labouring man. Let our friends in England give in this proportion, and what would the Missionary Society's income be?"

From among the cases of genuine conversion recorded by him I select two. One was that of a youth who had been educated in the English School at Palamcottah, under the charge of Mr Cruickshanks, who for many years had nearly 200 youths of the higher castes, mostly heathen and Mohammedan, under his daily instruction. To his instrumentality Mr Tucker attributes this young man's

conversion. He was baptized on his own request in a low-caste village near to the town of Streevygundam, because he preferred to identify himself with these despised people. The other convert was a barber of the same town, who seems to have been converted without any human agency, simply by the written Word.

“A barber of Streevygundam, who was converted about a year ago, came to see me. He was led by the reading of the New Testament to feel deeply convinced of sin. For some time he was in great distress of mind, but subsequently obtained peace of conscience by being able to believe that Jesus Christ died for his sins. In answer to my questions, he said that he regularly teaches his wife the Scriptures, and that she is a willing hearer.”

Amidst these encouragements he had to bear much suffering, not only from sickness, but from other sources of uneasiness inseparably connected with the progress of truth among those who hold it fast. These are detailed in the annual letter which he addressed to the Parent Committee in the early part of 1865 from the Pulney Hills—

“‘It is good to be afflicted,’ must be my motto,” he says, and adds, “During the last three months of the year I was deprived of the pleasure of preaching the gospel by an obstinate sore throat, and the evil continues to this day. This affords me time to examine my own heart before God, and to review past methods of carrying on the missionary work in Tinnevely.”

He then reports a circumstance which had given him great sorrow. He had been desirous of leading on his native people to habits of self-govern-

ment, a thing to be attempted and carried out as soon as possible, yet by very careful and judicious means. For this purpose he had some time before formed a committee of native Christians, to assist in carrying on the affairs of the congregation, especially in regard to secular matters. As is usual with persons "drest in a little brief authority," this committee, in his absence, had exceeded their instructions. They had exercised such discipline over the idlers and negligent members of congregation as he himself had never resorted to, inflicting fines upon them ; and in one case, according to native custom, had taken from them articles of furniture, to keep in their own possession as pledges until the fines should be paid. This not only provoked resistance, but moved some both to apostatise and to draw away others ; nay, even to make efforts for getting back again their devil-temples, which had been surrendered to the missionary twenty years before. Unhappily, they found too much encouragement in this effort from the indifference of the European authorities and the hostility of native officials. The result was, that a number of families, containing about 200 adults and children, relapsed, few of whom, however, had been baptized. Under this great sorrow, his mind was cheered by perceiving that "it brought out the sympathies of those who are on the Lord's side, and made them more determined, by divine grace, to maintain their Christian profession under all circumstances." He also mentions that cholera had broken out among

these backsliders, and that in nearly all the cases death had ensued.

Another *discouragement* was the increased price of provisions and materials of every kind. This considerably affected the cost of building places of worship, of congregational expenses and of boarding-schools; while at the same time it somewhat diminished the resources of the missionaries for benevolent purposes, and the amount of contributions from the native converts to mission purposes.

After mentioning that he had adopted a new plan, that of employing BIBLE WOMEN, which he had found an excellent means of spreading the gospel among the people, as not only women but men also were willing to listen to them, he makes this important observation—

“There is therefore no caste or class of people to whom the Word of God is not made known, more or less, in 168 villages and towns of the Panneivilei district. I have directed my attention to the heathen more than ever during the past year while able to work. I have visited and preached to more heathen in 1864, than I ever did in any previous year.”

Nor could his zeal for God and his compassion for souls be quenched even by the disease which sealed his lips; he found a very influential substitute for the living voice in that wondrous power of communication between mind and mind which the art of writing has conferred upon civilised man. He adds—

“When on account of sickness I could not preach, I wrote letters to more than a hundred Merasdars, and other head-

men in various towns and villages of the district. I sent written rather than printed letters, because they would be more likely to read them with attention, as personally addressed to each. Having lived so long in the district, I felt sure they would carefully read such a letter from me, written in a friendly spirit."

He then mentions with satisfaction "that the itinerant missionary brethren from the North, who were carrying on the work commenced by the lamented Ragland, viz., the Rev. Messrs Macdonald and Simmons, had visited and passed through the whole of his district. "This is in return," he says, "for our having previously sent Catechists to itinerate with them in North Tinnevely."

He also speaks with satisfaction of the assistance rendered by *the Government system of education* to his ordinary schools, but regrets that it helped but little his station boarding-school for girls. He was, however, particularly gratified that he had been able to make an important change in respect to girls' schools generally, through the assistance of that admirable Institution founded in Palamcottah in memory of Miss Sarah Tucker, sister of the Rev. John Tucker, of West Hendred, and authoress of "South Indian Sketches," and other valuable books on Christian missions.

"Since the establishment of that most useful training school, *THE SARAH TUCKER INSTITUTION*, I have been able to appoint schoolmistresses instead of schoolmasters to our girls schools, a measure which I have long desired."

He concludes his letter with cheerful, yet with

ominous words ; for in truth his work in India was well-nigh done ; indeed, this was his last annual report.

“God’s precious and infallible Word shall not return unto Him void, and therefore I feel persuaded that effectual progress has been made during the past year in the towns and villages of the Panneivilei district. Since I began this letter the disease in my throat has become worse, but I hope it may yet please God to heal it ; otherwise I shall not be able again to bear witness for my Saviour. Whatever may happen, may the Lord give me grace to be patient and resigned to His will.”

The inner thoughts and feelings of his mind under these circumstances must have a painful interest to those who have followed him thus far. I therefore add some extracts from letters addressed to his warm-hearted friend Colonel Horsley, who had so often seen and encouraged him in the midst of his toil. Referring to his illness, he says—

“The disease has turned out so obstinate, resisting all applications, that I am sometimes low-spirited, and feel that the Lord may be about to stop my witnessing for Him in this dark heathen land. It is not that I fear to die. Through the sovereign love of Jesus, I can look to Him as the Sacrifice for all my sins, and as my perfect Righteousness ; but the pleasure of preaching the gospel to the heathen, with a hope of winning souls, is so great, that I desire to have a little more health and strength to make known Christ crucified to this people. I see no immediate danger in my disease, but I fear my mouth will be stopped for a long time, and it may be for ever in this world.”

In June 1865, he wrote again to Colonel Horsley,

from Madras, as follows; and the information it gives fills up the space left since the transmission of his annual letter above noticed—

“My hopes of working longer, for a time at least, are gone. I am unable to preach, teach, write, or even think much without suffering from severe headache and nervousness. Six doctors and the committee have come to the conclusion that I must go to England for entire rest and change of climate. So it is clear that, in God’s providence, I must cease for a time to be a missionary to the heathen. This is a trial both to Mrs Tucker and myself. I had hoped to work yet for some years. If, through God’s blessing upon our sojourn at home, I get strong and well, I may yet be able to speak to the Tamil people in their own tongue of the wonderful works of God. This is our desire, and we pray that God will grant it.”

Attached to the letter from which this latter extract is taken, kindly furnished by Colonel Horsley, I find a memorandum which he obtained from Mr Tucker after his arrival in England, which, as it states in a somewhat different form information before given as to results, I here insert. It shows what had been the increase in the two districts of Panneivilei and Pannikullam, the latter of which, as before stated, Mr Tucker gave over to Mr Whitchurch.

“In 1844, when Mr Tucker took charge, there were in the Panneivilei district about 1100, and in Pannikullam 450 native Christians; in 1865 there were in the former nearly 2500, and in the latter 2700, making a total of 5200; showing an increase of more than 3500. In the two districts, Mr Tucker himself, while in charge of them, had built 66 places of worship, established 60 schools, and received from the

heathen owners 54 devil-temples, which were either destroyed or transferred into houses of prayer."

Mr Tucker's health giving no symptom of improvement while staying in Madras, Mrs Tucker and he sailed in the *Barham* on the 9th of September, and reached England on the 23d of December 1865; his general health having improved during the voyage, but the disease in his throat remaining unsubdued.

CHAPTER XII.

THE PEACEFUL END.

AFTER their return to England, Mr Tucker's health seemed gradually to improve, especially during the spring and early summer of 1866. But there was no real progress. He paid visits, in company with Mrs Tucker, to a few old Indian friends, and among them, in the month of June, to myself in Birmingham, the memory of which, together with conversations upon old scenes and well-remembered persons and events, will long be cherished. It was evident, however, to us all, that the prospect of his return to India was very slight; and though we had no apprehension that his earthly career was so near its close, we regarded his Indian work as done. He was quite unable to take any part in the public services of my church, though he had attended a few village missionary meetings before he came, and had borne testimony to the reality and success of the work in South India. He left us, very much refreshed and cheered, to visit West Hendred, and renew personally his intercourse with the Rev. John

Tucker, who thus mentioned his visit in a letter to me a few days after they left :—" He is, I hope, steadily improving in health, and I trust may be permitted to return to his work in due time with his valuable wife. They were both in excellent spirits."

Immediately upon this they went to stay with his old friend the Rev. E. Newman, at Ecclesall, near Sheffield, whose report of his health was much less favourable, and confirmed my own apprehensions. " He spent a fortnight with us," says Mr Newman. " He was very much broken down, but thought himself able to work, and wished to take a curacy at once. I asked him to try his strength by attempting a Sunday-evening lecture in my school-room. He complied, but failed so thoroughly, that I strongly advised him to wait till the next spring, which he consented to do. The next morning they left us for Leicestershire, and the following Sunday he was called away from earth. In spirit he evidently had been ripening for heaven, and this strengthened my impression that his work was done, though I did not apprehend so near a conclusion."

The closing scene, which took place on the 24th of September, cannot be described better than in Mrs Tucker's own words, addressed to me shortly after the sad event :—

" Only four days before my beloved husband died," she says, " he told a very old friend that he

had not felt so strong and well since our return to England. We were at Wymeswold spending a few days with some relatives of mine, and we remained till after the Sunday, that my husband might hear Mr Walker preach, the clergyman of the place, whom he greatly valued. On Sunday morning he complained of headache, but went to church, and afterwards enjoyed his dinner. In the afternoon the pain increased, but after tea he felt much better. He did not, however, attend the evening service. When those of us who went returned home he was very cheerful, and asked about the text and sermon. Somewhat later he retired to bed without waiting for prayers. While the chapter was being read his bell rang violently, and running up-stairs I found him on the bed. He said that he had become giddy. While assisting him to undress he slipped off the bed, myself and the servant trying to hold him. A doctor was sent for and came in a few minutes. He pronounced it apoplexy, and applied the best remedies; but after lingering in a state of unconsciousness for about four hours, his happy spirit, with one deep sigh, departed to its Saviour. Hardly could I realise that he was gone from me, the blow was so sudden. The confident assurance of my beloved husband's happiness with the Saviour he loved so much and served so faithfully has been my support under this heaviest of trials."

So early, so suddenly, yet so gently and peacefully, terminated a life of genuine piety, pure bene-

volence, and devoted labour—a life spent in the best and holiest cause that can employ the energies of man. His age was only forty-eight, but in his case it may be truly said that “to have lived well is to have lived long.” Many are the lips which have blessed God that he lived at all.

So much of detail has been already furnished in regard to the daily life of Mr Tucker, that little need be added in the way of exhibiting his character. This, however, may be said, that few men were ever more steadfastly and entirely devoted to the service of God and the ministry of His Word than he. He had not read and studied the lives of preceding missionaries in vain. Single-minded, resolute, persevering, it was ever in his thought to win souls for Christ. Missionary work seemed natural to him—it was his element. It was to him less a sacrifice than a gratification, less an effort than a delight. There was nothing in the world which for him had such attractions. We may therefore understand how severe a trial it was to be silenced in the midst of his labours, and to be prematurely withdrawn from those whom he loved so well and for whom he toiled so incessantly.

His good-natured, even, and happy manner, put people at their ease in talking with him; while his sincerity and straightforwardness won the confidence of all. He was very decided in his religious views, leaning strongly to the doctrine of election, though not prominently putting it forward either

in preaching or in conversation. The doctrines of justification by faith and the work of the Holy Spirit in the heart were his great topics, which he was prompt to declare and firm to maintain; indeed, I have seen the discussion of them draw forth a measure of excitement which presented a strong contrast to his general calmness of manner. His personal appearance and mode of expression were not at first sight engaging; they might even have been regarded, especially after disease had affected his health, as somewhat heavy and wanting in animation; but all this passed away after his lips were opened, and his genial disposition had given the true expression to his countenance. All classes and all ages approached him without fear, and found a benevolence and sympathy which exacted their esteem. He was neither an eloquent man nor a powerful preacher, nor was his conversation sparkling; yet there was solid good sense, ease of expression, and a readiness of thought and reply, not without a vein of quiet humour, which gave him great advantage as a disputant. Several proofs of this have already been recorded, and it may be interesting to mention others.

A heathen in the crowd he was once addressing maintained that his idol-god had spoken to him. Without disputing this, Mr Tucker asked what information his god had given. "Much," was the reply. "Well, did he tell you how your soul could be saved when you die?" The answer was in the

negative. "Then," said Mr T., "he did not speak to much advantage, for surely that is what men want to know from the gods. But now listen—the one true God who has sent me to preach to you has told us plainly all about this; hear, therefore, His message."

On another occasion a Brahmin, in defence of idolatry, was extolling the excellencies of the god he worshipped. Mr Tucker asked whether his god had a real desire to bless and save all mankind. "Certainly," was the reply. "How is it then that he will not allow either the low-caste people, who, after all, are men, to approach his temple, or even strangers like me, if I wished to do so?" He then showed that the true God, whom Christians adore, bids all castes, and tribes, and all men to come unto Him, and call Him Our Father. The last instance recorded is worthy of mention. A pert young Brahmin, trying to defend polytheism by the plea of its being many manifestations of the one divine essence, used this illustration. "Would a banyan-tree be of any use if it had no branches, but grew straight upwards?" "Why," rejoined Mr Tucker, "the palmyra-tree is just such a tree as you describe, having no branches and growing straight upwards, and yet it is more useful than the banyan, for it produces delicious fruit." "You have got your answer," exclaimed the crowd, laughing at the objector, who with them listened to the rest of the discourse.

I have noticed in his journals how constantly, after very little circumlocution, he went straight to the point in dealing with the natives, delivering his message boldly, yet speaking the truth in love. There was no reserve in his preaching either to the Christians or to the heathen, no fear in the latter case of repelling men by preaching the wrath of God against sin, and salvation by a crucified Redeemer; no fear of exciting ridicule by proclaiming the resurrection of the body from the dust of death. Upon this latter topic he frequently dwelt, startling his hearers by applying it to their daily life, and urging them to earnest inquiry. In like manner he was most faithful in pressing upon the respectable heathen, who paid him complimentary visits or visits of curiosity, the necessity of renouncing idolatry, and coming at once to Christ as the only refuge for their souls. They sometimes, though polite Hindoos, manifested uneasiness at these appeals, but never seemed repulsed; a proof that kindness and wisdom always accompanied his faithful discharge of duty. In his dealings, the *fortiter in re* was wisely blended with the *suaviter in modo*, and found their way, as they always will, to men's hearts.

He was, again, a most agreeable man to work with—"a true yoke-fellow;" his equals always felt at home with him, always sure of him, while those under his care deeply respected and loved him. Whether they regarded him as an elder brother or as a father, it would be difficult to say.

Yet he was a disciplinarian, conniving at no irregularities or negligence, and keeping all diligently to their work. He applied that best of all stimulants to activity and faithfulness—he was continually active and faithful himself. “Follow me as I follow Christ,” he might have said, yet I never find, among the frequent notices of the texts which he preached from, that he ever took this; so humble-minded was he, so free from all feelings of self-importance. Yet there was no diffidence, no want of confidence in his own powers to do what duty enjoined.

His retirement from the mission field was felt as a great loss by all his missionary brethren, irreparable by the teachers and people in his own district. As a proof of this, I am permitted by Mrs Tucker to insert a letter, literally translated, which, after his death had become known in Tinnevely, she received from a young native woman, commiserating her upon the great loss which she and they had sustained. Its insertion will serve several purposes, inasmuch as it will show how deep was the mark which Mr and Mrs Tucker had made upon the minds of those whom they had taught and trained, how capable the Hindoo female is of Christian knowledge and excellence, and how true is that affectionate sympathy which binds the hearts of Christians to each other, however widely differing in colour, language, rank, or condition. This young woman had been taken into Mrs Tucker’s

school when she was a "rough little heathen girl." During their first visit to England she was married, but not happily, and her husband soon after forsook her. She then went as an *ayah* (lady's-maid) into one of the mission families; and this letter to Mrs Tucker was accompanied by one from Mrs Meadows, wife of the Rev. R. R. Meadows, of the Sivagasi station, testifying to her piety and consistent conduct.

"MUCH-BELOVED MOTHER,—I, your poor child Samathánam, have been wishing to write to you, and now with sorrow and tears I do it. That my beloved minister has left you, I grieve much; but that the loving Saviour is with you every moment, I firmly believe. It is said in Heb. xiii. 14—'Here we have no continuing city.' We are strangers and pilgrims on the earth. The beloved minister now inherits that kingdom which cannot be shaken. In this world, with the cares of his flock and by sickness, he was much troubled; now he has entered into that rest where troubles cannot come, and is serving God always (Rev. xxi. 4). He reigns with Christ (Rev. vii. 14–17; Isa. xxxv. 10). The happiness he now enjoys can be told by none (Isa. lxiv. 4). Now he shines as the sun in that kingdom (Matt. xiii. 43; Hosea xii. 3). When the minister, having laboured like St Paul for the glory of Christ in Panneivilei and other places, shall collect Christ's lambs together, and bringing them forward shall say, 'Behold I and the children whom Thou hast given me,' O how shall I also rejoice, being one of them, to sing with them the song of Moses and the Lamb! Here there is sin and temptation; there none. Our Saviour has promised, 'Lo, I am with you always;' and in Isa. xlix. 15, He has promised never to leave nor forsake thee. When I think of these verses I am comforted for you (Titus ii. 13; Ps. xxv. 5). Loving mother! I,

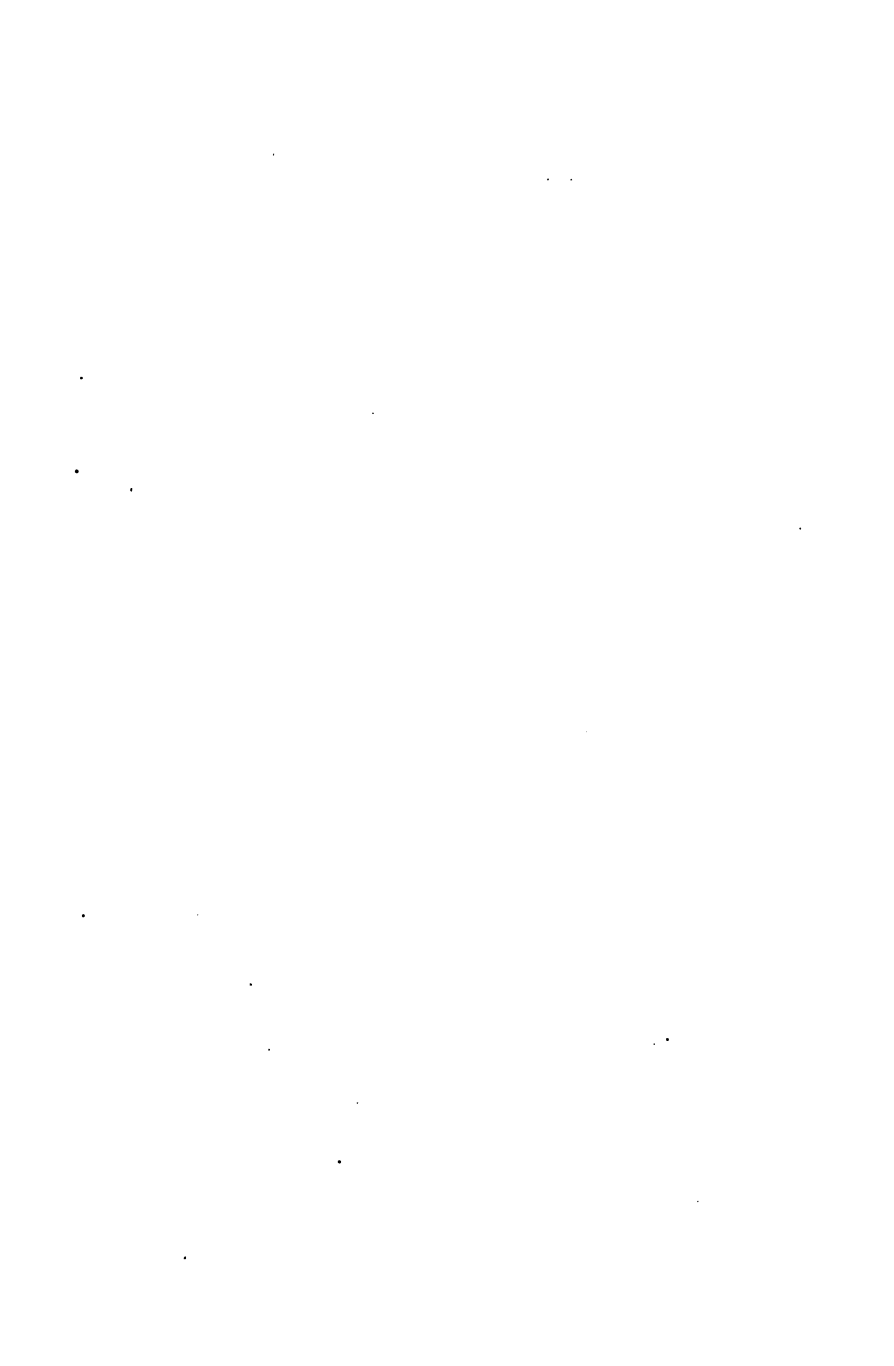
your ignorant child, am consoled, though I cannot see you, by the thought that you also are comforted by the same holy words of God which comfort me. I hope you will never forget me in your prayers. The kindness you have shown to me I shall never forget, and always in my weak prayers to God I shall remember you. I send you my humble gratitude.—
Thus, your child, SAMATHÁNAM.”

The estimate formed of his character and labours by the Committee of the Church Missionary Society in England may be gathered from a few words addressed by the Rev. Henry Venn, the Honorary Secretary, in a letter of condolence to Mrs Tucker. Regretting that “his state of health had precluded him from being present at the funeral to give testimony of his respect and affection for her single-hearted and faithful husband,” he remarks—“Few among our missionaries have left, or will leave, a more distinct mark upon the Tinnevely movement. His works will follow him. To us it appears a great loss. But He ever liveth who is the great Shepherd and Bishop of souls.”

The secret of Mr Tucker’s devotedness, labour, and success was this—he was a man of strong faith in God’s promises, a man of fervent prayer. This will have been evident both from his early history and from the extracts before given from his journals, but the testimony of one best able to judge is conclusive. “While he was in England during the last spring and summer of his life,” Mrs Tucker writes, “besides his daily devotions, he was accustomed, when not prevented by engagements

with friends, to walk out after breakfast for a couple of hours for solitary meditation and prayer. He preferred being entirely alone on these occasions, lest by conversation his thoughts should be diverted; but he would return and accompany me in a morning walk."

Thus, when the Master came, this devoted, indefatigable, and heavenly-minded servant was found ready, with his loins girt and his lamp burning, waiting for the call. Such, dear reader, may you and I be found!



APPENDIX.

THE name of Colonel Horsley, of the Royal Engineers in the Madras Presidency, has frequently been mentioned in the preceding pages, and extracts from communications between him and Mr Tucker have been given. Believing that the testimony of a layman of his position, extensively known and respected both by Europeans and natives in South India, himself fluently speaking the native languages, who by his official duties as civil engineer of the province, was brought into contact with people of all classes, and had so many opportunities of seeing Mr Tucker, his native agents, congregation, and schools, would be appreciated by all, especially by those who felt disposed to question the accuracy of ordinary statements as to missionary success, I requested him to favour me with a few observations which I might add to this Memoir in the form of an appendix. They will serve to refresh the memory of those who have perused the foregoing narrative, while they will corroborate the statements which have been made in respect of Mr Tucker's character, and the reality of his work.

LETTER OF COLONEL HORSLEY.

"My acquaintance with the Rev. J. T. Tucker commenced in the autumn of 1842, when he first joined the Church Missionary Society's Mission in Tinnevely.

"I was much struck with his earnest zeal and singleness of purpose. The story of his youthful desire to devote himself to missionary work, related to me by himself, and his father's objection thereto, which led to his being articled to an eminent physician and surgeon

at Torquay, interested me exceedingly. The good providence of God was evident in this temporary disappointment; for he thereby acquired a knowledge of medicine and surgery which was of the greatest possible service to him in after years, and moreover opened to him many doors of usefulness which otherwise would have been closed. A severe attack of small-pox, which brought him near to the gates of death, caused his father to relent and give his permission, in case he should be restored to health. Accordingly, in due time he entered the Church Missionary Institution, was ordained, and appointed to the South Indian Mission. After residing for two years in Palamattah, the headquarters of the Tinnevely mission, and at other stations, he was reported as qualified to preach in Tamil, and a new district was assigned to him, the headquarters of which were fixed at Panneivilei, 25 miles S.E. of Palamattah. I well remember the day when Mr Tucker met me by appointment at the neighbouring Brahmin village of Perankullam, where my tent was pitched at the time, and our going together to select a site for his future residence in the vicinity of the fine tank, or lake it might be called, by which the extensive rice fields of that village were watered, and which forms so beautiful an object from the front verandah of the mission bungalow.

“There was considerable difficulty in obtaining the piece of land which we desired, owing to the opposition of the Brahmins, who did not at all relish the idea of a mission station so near to them. They gave way, however, at last; and Mr Tucker lost no time in erecting in the first place, a small thatched bungalow for himself and Mrs Tucker to reside in, and a schoolroom for native children. There was already in the village a small prayer house, where the native Christians met for worship, and where I have myself attended divine service on more than one occasion. Such, however, was the blessing of God upon his labours, and those of his equally devoted wife, that at length it became necessary to erect

a building capable of accommodating fifteen hundred souls. Nothing daunted, Mr Tucker set to work to obtain funds from friends in England and in India, supplementing them largely with his own private means, and in due time a handsome Gothic church took the place of the small prayer house.

"In addition to station work, Mr Tucker gave much time to itinerating in his extensive district, living in a tent, and preaching the gospel from village to village. At such times his knowledge of medicine was of great service, and many were the applications he received from all classes, especially when that dreadful scourge the cholera was abroad. Regularly every forenoon on such occasions, medicine was dispensed, and medical advice afforded to all comers, who regarded him as their best friend; and such, indeed, he was, for while prescribing for their bodily ailments, he never neglected to remind them that they had sin-sick souls to be saved through the atoning blood of Jesus.

"No sooner was the church built than Mr Tucker set to work to erect new boarding-schools for boys and girls within the mission compound—the education of the young being a work in which both he and Mrs Tucker took great interest. I have myself on several occasions examined the children, and been much pleased with their progress. The Girls' boarding-school being entirely supported by private funds, it afforded me great pleasure, when in England from 1856 to 1859, to collect subscriptions for it, and forward them to him. In this way very many native girls have been educated and trained in Christian principles, whose influence for good on their return to their homes and villages none can fully tell. One such girl, named Hannah Christian, who died soon after her marriage, left this testimony behind her. The Rev. J. D. Simmons, Mr Tucker's successor at Panneivilei, writes to me concerning her: 'You will be surprised and sorry to hear that Hannah Christian has passed into another world. She was ill of

fever for a week. Mrs S. and I saw her the night she died. In answer to my inquiry, she said that she had no fear, for she was trusting in Jesus. We left hoping she would recover. Finding herself near death, she exhorted her mother and others present not to weep for her, who was very happy, and going to the Saviour. During the night she passed away from this world of sin, we may hope, to the joy which is prepared for the followers of the Lamb.'

"Mr Tucker was spared to labour for nearly twenty-three years in India, including his visit to England for the restoration of his health. After being finally compelled to return to England in 1865, he took up his residence in the neighbourhood of Loughborough. It was in May 1866 that I attended the Church Missionary anniversary meeting at Loughborough, to act as his mouthpiece (to use his own words), he himself being unequal to the effort of speaking at a public meeting. Shortly before the meeting I asked him to put on paper for my use the results of his missionary labours; and I cannot, I think, conclude this notice of my dear and valued friend better than by copying the brief statement which he then gave me.* He was simply the instrument, as he himself would be the first to acknowledge, of accomplishing this great work—the power and increase were of God; to Him, therefore, be all the glory.

"W. H. HORSLEY, Col. R.E.

"CANTERBURY, *December 13, 1871.*"

* As this statement is already given in chap. xi. p. 151, it is not inserted here.—G. P.

December, 1871.



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